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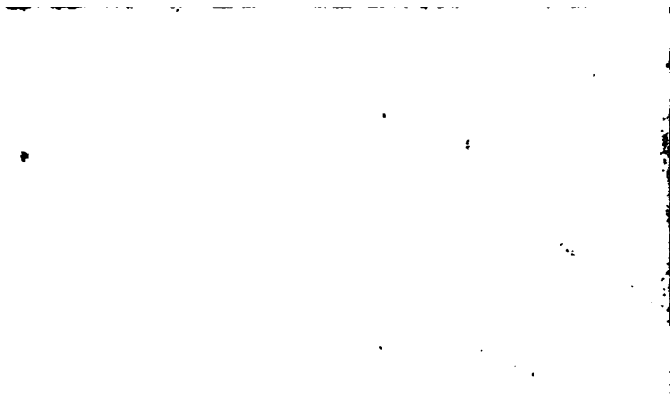


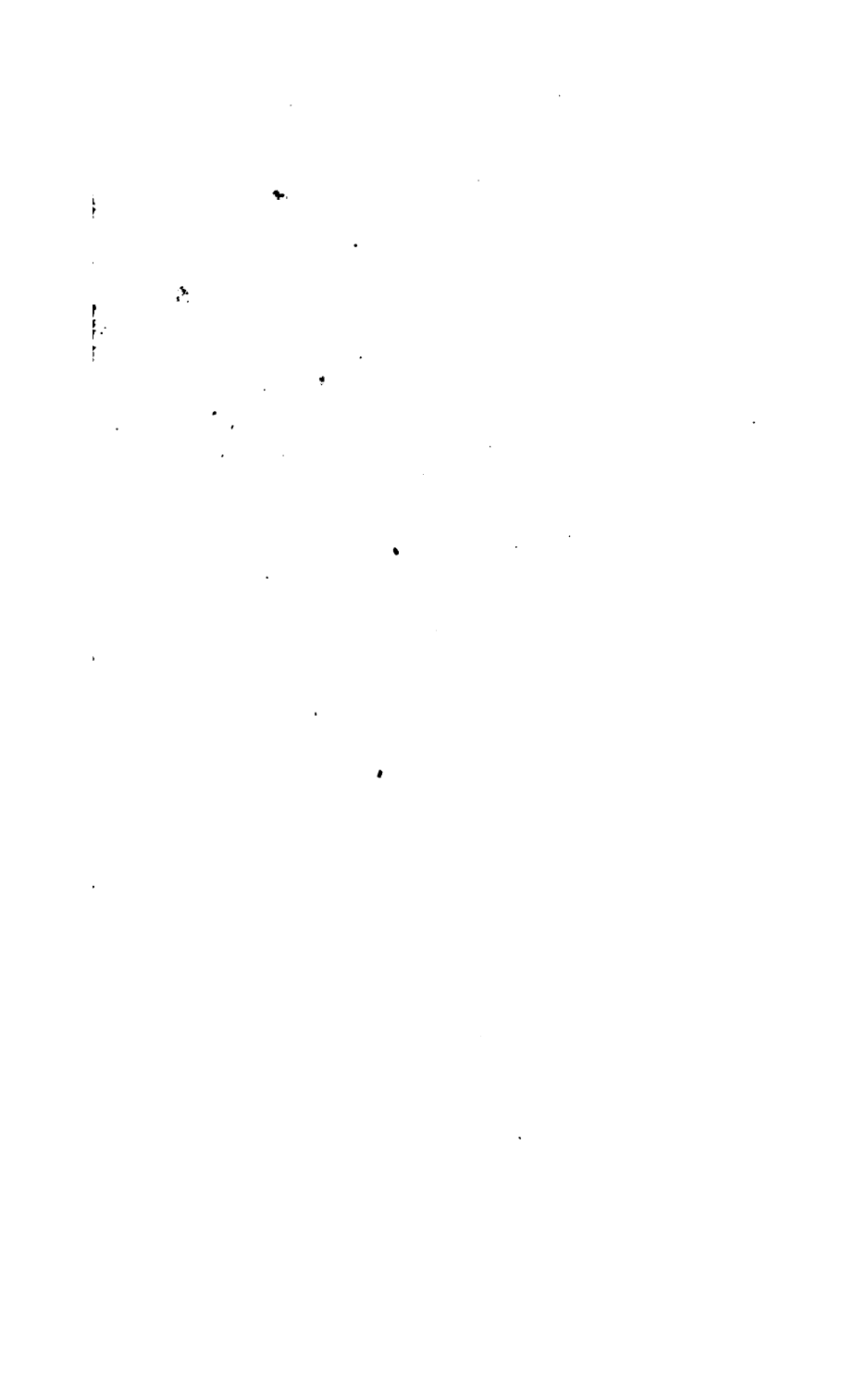
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A  
**New Manual**  
OF  
**DEVOTIONS.**

*IN THREE PARTS.*

**PART I.**

Containing Prayers for Families and  
Private Persons.

**PART II.**

Containing Offices. I. Of Humilia-  
tion. II. For the Sick. III. For  
Women with Child.

**PART III.**

Consisting of an Office for the Holy  
Communion: To which are added  
some Occasional Prayers.

The TWENTY-FIFTH EDITION, Corrected.

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## P R E F A C E.

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**T**HE Glory of God, and the Good of Souls, have been the only inducements for publishing the following Devotions: It is hoped they will, in some Measure, answer those Ends, and assist the good Christian in the Discharge of the great and important Duty of Prayer.

In the Devotions for private Persons, there are Morning and Evening Prayers for every Day of the Week, to which are added Prayers for any intermediate Time of the Day. This was done without any intention of prescribing to any one; and was chiefly designed as a Means to furnish the devout Christian with Variety of proper Petitions and Expressions, wherein to lay open his Wants before God; and that by making Use of the Prayers in such a Method, as the Whole may be gone over in some short space of Time, he might be instructed in, and reminded of several important Duties of a Christian Life. But after all, every one is left to his own Discretion, to choose, add,

## PREFACE.

omit, or alter, as he shall see fit : Because, as the Judgments and Opinions of Mankind are very different ; so it can never be expected that the same Method, or Form of Prayer should suit all Persons ; or even the same Person at all Times.

*In the present Composure, no small Pains have been taken, to make the whole as generally useful as can be well expected in a Work of this Nature ; but as the best Performances have Imperfections, so this (to be sure) is not without them. However, it is hoped, there are none so great but what a Christian may overlook for the Sake of that Good, which is intended by it.*

*It is not pretended, that the following Prayers are all entirely new. There will be found among them several Collections from other Books ; but those being such only as have been thought excellent in their Kind, it was believed the whole would not be less acceptable for that Reason. And here particular Acknowledgments ought to be made to the Wise and pious Author of The great Duty of frequenting the Christian Sacrifice ; from whence, with his Leave, some Prayers in the Office of Humiliation, and for the Communion, have been collected.*

*May*

## PREFACE.

*May God of his great Mercy, make these Devotions serviceable to the Ends for which they are designed: And may his good Spirit accompany the Use of them, and enkindle in all our Hearts, such a pure and holy Flame, as may never be extinguished by any Lusts or Passions; but being continually cherished and kept alive by ardent and devout Prayers here, it may hereafter break forth in Praises and Hallelujahs to God, and to the Lamb, for ever and ever. Amen.*



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AN INTRODUCTORY  
DISCOURSE  
CONCERNING  
PRAYER.

---

THE *Reasonableness* as well as *Necessity* of frequent Prayer, is a *Truth* so well established among Christians, that 'tis hard to account how a *Duty*, attended with so many Advantages, should be so much *neglected* as it is: One would be apt to think, that some Men, who profess to believe that *God is, and that he is a Rewarder of them that diligently seek him*, are not in earnest, since they are so negligent in paying him that *Duty of Homage and Adoration* which even *Nature* itself, without the Help of *Revelation*, would teach them to be due from a *Creature* to his *Creator*.

B

It



It is indeed a melancholy Reflection, to think with what passionate Eagerness Men pursue their several Interests in this World, (when they know, *that the Fashion of this World passeth away*, and that all their Attainments must in a short Time have an End) and how cold and heartless they are in prosecuting that *Happiness* which is to last to all *Eternity*. No Pains, no Solicitations are thought too much for the one: but little, very little, is thought enough for the other! But if we will attend to the Reason and Nature of Things, and to the Voice of *Jesus Christ* in the Gospel, who came down from Heaven to conduct us in the Way that leads thither, we shall soon alter our Sentiments and Opinions.

I do not say this is the Practice of all People: God be praised, there are many who make Religion the chief Business of their Lives; whose Devotions are as constant and regular as the rising and setting of the Sun; and, who not content with offering up a daily Morning and Evening Sacrifice of Prayer and Praise to God, do (as *Daniel* did) pray Three times a Day; and besides, are continually sending up *pious Ejaculations* to Heaven; so that in the strictest

strictest Sense of the Apostle's Meaning, they may be said to *pray without ceasing*.

But alas! how many are there, whose Lives are the very reverse of all this; who seem to live without God in the World, and to own no Dependence on his Providence, nor to have any regard to a future Life; who seldom retire into their Closets, unless to form Projects and Designs of worldly Advantage, or to see how their Accounts stand in respect to the Affairs of this Life! How many Families are there, where the very Form and Appearance of Religion is almost lost! where Children and Servants, instead of being called to daily Prayers in the Family, have hardly the Example set them of retiring in private!

What Methods those that profess to be Christians, take to satisfy themselves in a constant Neglect of so plain and necessary a Duty, as that of *Private and Family Prayer*, I know not; but sure they have little Thought how they will be able to answer it at the *Last Day*, when they shall appear before the Judgment-seat of Christ, there to give an Account how they have observed the Precepts of Christianity, of which they cannot but know this is one,

*That Men ought always to pray* \* : Or, as it is in another Place, *that Men pray every where, lifting up holy Hands without Wrath and Doubting* †.

In order, therefore, to convince such Men of the great Importance of *praying frequently* to God, and how inexcusable they are if they neglect so to do, I desire they would go along with me in the following Reflections.

Consider that Prayer is a Duty enjoined us purely for our own Sakes; a Duty, that is neither expensive of our Time, nor of Estates; no depth of Learning, no Subtily of Parts is required to the Practice of it; 'tis what the Meanest as well as the Highest may perform; 'tis suited to all Persons and all Conditions; the Miserable and Afflicted, the Prosperous and Happy, the Poor and the Rich, the Young and Old, may all pray to God: no Circumstance of Life can incapacitate us for this Duty: it obliges all, for all are the Creatures of God, and depend upon him for all the Comforts and Conveniences of Life; *In him we live, and move, and have our Being*; and therefore (as the *Psalmist* advises) *we should worship, and fall down, and*

\* Luke xviii. 1.

† 1 Tim. ii. 8.

concerning PRAYER. ▼

*kneel before the Lord our Maker; and what engages us the more so to do, is, that God hath been graciously pleased to invite us to this Duty by the most endearing Promises; and annexed invaluable Blessings to the due Performance of it. He hath declared himself to be a God bearing Prayer; and has promised that He will give his Holy Spirit to them that ask it. Our Saviour has assured us, that if we pray to our Father which is in secret, our Father which seeth in secret, will reward us openly\* ; and that whatsoever we ask the Father in his name, he will give it us †. If any of you, says St. James, lack Wisdom, let him ask of God, that giveth to all Men liberally, and upbraideth not, and it shall be given him ‡. Nay, so far has God been pleased to condescend in this Matter, as to appeal even to Men themselves for the Truth of it. What Man is there of you, says our Saviour, whom if his Son ask Bread, will he give him a Stone? Or, if he ask a Fish, will he give him a Serpent? If ye then being evil, know how to give good Gifts unto your Children, how much more shall your Father which is in Heaven give good Things to them that ask him §? As if he*

---

\* Matt. vi. 6.    † John xvi. 23.    ‡ Jam. i. 5.

§ Matt. vii. 9, 10, 11.

should have said, ' Was ever any earthly  
 ' Parent deaf to the Wants and Cries of  
 ' his Children : And if they asked for Food,  
 ' did he deride their Necessities, by giving  
 ' them what it was impossible they should  
 ' eat ? If ye then that are *evil*, that is *nig-*  
 ' *gardly and covetous*, know not how to  
 ' resist the force of natural Affections, how  
 ' much rather ought we to think, that your  
 ' Father, which is in Heaven, who sees,  
 ' and knows, and pities all your Wants ;  
 ' He that is Goodness itself, who delights  
 ' in communicating the Effects of that  
 ' Goodness, and whose Love exceeds the  
 ' Kindness of the most tender Parent !  
 ' how much rather, I say, ought ye to  
 ' think, that such a Father will be ready  
 ' to hear the Prayers of his Children that  
 ' call upon Him ? It is certain, and you  
 ' may be assured, that he will hear them,  
 ' *and give good Gifts unto them that ask*  
 ' *him.*' But he has made our *asking* of  
 them one *Condition* of our receiving them  
 from him.

And now, what higher *Motives* can we  
 wish for, to excite our Performance of any  
 Duty, than we have for this ? What can  
 we desire more to encourage our Addresses  
 to God by Prayer, than to be assured, That  
 he

concerning PRAYER. . . . vii

he will bear us? He who is the Lord of Heaven and Earth, whose Goodness as well as Power is infinite, and who is as willing as he is able, to relieve our Wants? O the mighty Power of Prayer! who would ever be a Stranger to it? Who that considered the Excellency of Prayer, and what an Instrument it is of our Happiness both here and hereafter, would either neglect it, or be remis or careless in the Performance of it? 'Tis the highest *Privilege* we are capable of in this Life; by this we converse with God, and have an Intercourse with Heaven. Prayer is a never-ceasing Spring of *Comfort*, where we are invited to taste freely, and from whence proceeds such pleasant Streams as will refresh the Soul in all the Troubles and Calamities of Life. *Is any among you afflicted?* says St. James\*, *let him pray.* This was the constant Practice of the *Psalmist*, and from his own Experience he has taught us what mighty *Advantages* attend it. *When I am in Trouble,* says he, *I will call upon thee, O Lord, for thou hearest me.* And in another Place, *I sought the Lord, and he heard me, and delivered me from all my Fears*†. *In my Distress I called upon the Lord, and cried*

\* Jam. v. 13.

† Psa. xxxiv. 4.

unto my God; He heard my Voice out of his Temple, and my Cry came before him, even into his Ears \*. Indeed, there is nothing in the World seems so prevalent with God, as the *fervent Prayer of a righteous Man*: We are told by St. James, that it *availeth much*, when offered up in behalf of others; and to be sure, 'tis of no less Force, when our own Wants are the Subject of it.

Not that we are to conclude from hence, that all the Prayers, even of a *righteous Man* shall immediately be answered by God: No, there may be many wise Reasons why God may see fit to deny what we ask, or at least defer the granting it, as, for the Trial of our *Faith*, or for the Exercise of some *Virtue* in us; or because we are not yet fit for the Blessing we desire; or that we ask for what he sees would be *hurtful to us*, or the like. And therefore, we must not understand the *Promises* which are made to Prayer, in an absolute, but a limited Sense; that is, that when we and our Prayers have those *Qualifications* which are necessary to make them acceptable to God, he will give us what we ask for, if he sees it fit for us: I say, fit for us; because we may (and I doubt, from a

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\* Psal. xviii. 6.

Fondness for the Things of this Life, or through Ignorance too often do) ask for such Things as it may be *great Mercy* in God to deny us.

In order, therefore, that our Prayers may be acceptable to God, three Things are to be considered: *1st*, the *Qualifications* of the Person praying: *2dly*, The *Matter* of our Prayers: And *3dly*, The *Manner* of them.

*First*, The *Qualifications* of the Person praying.

1. He that would pray so as to be heard of God, *must lift up holy Hands, and a pure Heart*. He must not bring with him any *unrepented Sins*; but as God speaks by the Prophet *Isaiah* upon the like Occasion, *He must put away the Evil of his Doings, —He must cease to do Evil, and learn to do well* \*. Or as *St. Peter* advises, *Let him eschew Evil, and do Good*; for, as it follows in the next Verse, *The Eyes of the Lord are over the Righteous, and his Ears are open unto their Prayers: But the Face of the Lord is against them that do Evil* †, And to the same Purpose, says *Solomon*, *The Sacrifice of the Wicked is an Abomination to the Lord, but the Prayer of the Upright is his Delight* ‡. *If I incline unto*

\* *Isai. i. 16, 17.* † *1 Pet. iii. 11, 12.* ‡ *Prov. xv. 8.*



*Wickedness in my Heart, says Holy David, the Lord will not bear me\**. Indeed, there is nothing more evident from the whole Scope of the *Scriptures*, than that God *heareth not wilful and impenitent Sinners*; but if any Man be a *Worshipper of God, and doth his Will, him he heareth †*; as the *blind Man* that was restored to Sight by our *Saviour* told the *Pbarisees*. In short, Sin is the most *bateful Thing* in the Sight of God, and therefore till a Man is come to a Sense of his past Offences, and is not only *sorry* for having offended God, but resolved by his Grace to amend for the future, he can never be said to be in a fit *Disposition* to pray; but as this is the lowest Conception we can have of the *Qualification* I am speaking of, a Man must not stop here; he must put those good *Resolutions* in Practice, having always in view this Consideration, “That the greater Attainments any one makes in a holy Life, the more acceptable will his Prayers be in the Sight of God.”

2. A *second Qualification* respecting the *Person praying*, is *Charity or Love*; and that is so necessary, that though we should pray with the *Tongues of Men and Angels*,

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\* Psal. lvi. 18.

† John ix. 31.

and have not this Qualification, it would be to no Purpose; our Prayers would be but like sounding Brasses or a tinkling Cymbal, empty and insignificant Sounds. There is nothing so contrary to the Nature of God, nothing so wide of the true Spirit of a Christian, as Bitterness and Wrath, Malice and Envy: And therefore it is vain to think, that ever our Prayers can be acceptable to the God of Love, till we have put on, as the Elect of God, Bowels of Mercies, Kindness, Humbleness of Mind, Meekness, Long-suffering, forbearing one another, and forgiving one another\*, as St. Paul commands.

3. A third Qualification is Faith. If any of you lack Wisdom, says St. James, let him ask of God, but let him ask in Faith, nothing wavering†. Not that we are to understand by this, that we must never offer up our Prayers to God but with a firm Belief, that what we pray for shall immediately be granted us. No; all that is required of us in this Matter, is to come to the Throne of God with an humble Confidence in his Mercy, assuredly believing that God is the hearer of Prayer, and that He is infinitely good and wise, and will deny

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\* Col. iii. 12, 13.

† Jam. i. 5, 6.

us nothing that he sees and knows to be *fit* for us. And from hence it will follow,

4. As a *fourth* Qualification, That in all Things of a temporal Concern, we must exercise an *entire Submission* to the Will of God. *Not my Will, but thine be done*, said our blessed Lord, when he prayed that *the bitter Cup might pass from him*: And so must we too, whenever we pray for the Removing of present Evils, or the Procurement of any future Good of this Life. God indeed has been graciously pleased to encourage us to lay our Wants before him; but how far, and in what Manner, and when they shall be relieved, is a Matter He has reserved to his own *Disposal*; and we must (and it is highly reasonable we should) acquiesce in all his Determinations concerning them: He only knows what is best for us, and what is most suitable to our present State: And therefore, a good Christian will be sure to leave the Issue of his Prayers in God's Hands, not doubting but he will give, like a kind Father, to each of his dutiful Children, as much, as he needeth, or as much as is useful and fit, and from thence will take it for a Demonstration, that what God gives him not, is not fit for him.

5. A *fifth* Qualification of the Person praying is, That *he hath a good Intention*; petitioning for those Things he asks to a good End. *We must not pray (as the Hypocrites do) that we may be seen of Men\**. Neither must we pray for any Thing that *we may consume it upon our Lusts* †, as the intemperate Man does when he prays for Health, only that he may be still intemperate; or the revengeful Man, when he prays for Authority, that he may have the more Power to effect his evil Designs; for this is, as St. James says, *to ask amiss*; and then no wonder *if we ask and receive not* †: Indeed, it is pure Mercy in God to *deny* us such Requests; and therefore if we desire that he should hear our Prayers, we must, as is said before, make his Glory, and our own and others Salvation, our chief *End* in presenting them; and all other Things are to be considered, only as they tend to promote the *one Thing needful*.

*Secondly*; We are to consider the *matter* of our Prayers. We are to take Care that we never ask any thing of God but what is conformable to the Divine Will, which are all such Things as He has promised to give; as Blessings spiritual and temporal;

\* Matt. vi. 5.

† Jam. iv. 3.

the former, God has promised to the Faithful that discharge their Duty, without any Condition; the latter, He has promised (especially such Things as are necessary for the Support of Life) only in *general Terms*, and not as our chief Good, but as an Addition to it: From hence it is plain, that *spiritual Blessings* are, in the first Place, to be desired, and that such may be prayed for *absolutely*; and we may likewise petition for *temporal* good Things; but then, as I said before, that must be done with *Submission* to the Will of God, whose Wisdom, we are sure, knows what State and Condition of Life is better for us, than we do for ourselves.

*Thirdly*, We must consider the *manner* of our Prayers.

1. They must be offered up with *Humility* and *Lowliness*. We must endeavour to possess our Minds with a just Sense of our own Unworthiness, and how undeserving we are of the Mercies we pray for. And since by Prayer we speak to God, the Consideration of his divine Majesty, and of our own Sins, which have placed us at such a Distance from him, ought to humble our Souls in his Sight; and since Man is composed of Body as well as Soul, we ought, when

when it may be, to *worship* God with *both*, and therein to use such Postures of Body, as may best excite *Humility* in ourselves and others; in *Publick*, the Posture of kneeling is most fit and decent; in *Private* we may use a greater Liberty; and if we find Prostration, or any other Posture, more apt to excite Devotion, we ought to use it.

And though many People's Condition may be such, that they cannot often have an Opportunity of Privacy and Retirement to fall upon their Knees, except at their Morning and Evening Prayers, yet a good Christian, that truly loves and honours God, and is sensible of his entire *Dependence* upon him for Grace to resist Temptations, and to do his Duty, and to defend him against the *Evils* and *Calamities* of this Life, will never make that a Pretence for not frequently praying to Him; such an one, even in the midst of Business and Company, will be sometimes lifting up his Heart to God in *devout and pious Ejaculations*; and when alone (though walking or standing) will many Times offer up a short and comprehensive Prayer to Him, such as that our *Saviour* has taught us, or some short Collect of the Church, or the like. No Condition of Life can hinder a devout Mind  
from

from this ; and, therefore, nothing should be made a Pretence for not doing it ; and this will be *accepted by God* when we have not an Opportunity to fall upon our Knees, and offer up a more solemn Prayer.

I hope, that no one will mistake me, as if I thought *Ejaculatory Prayer* proper only for People of Business ; it is what I would recommend to all, even those of the greatest Leisure and Retirement, as being not only *very pleasing* in the Sight of God, but an *excellent Means* of keeping the Soul in a fit Disposition to pray to him in a more solemn Manner.

2. Our Prayers must be offered up with *Fervency and Devotion*, which requires, that what we utter should come from the Heart ; and, therefore, we must not pray in a cold, formal, and careless Manner, but with such Zeal and Earnestness, as is in some Measure suitable to the *Importance* of the Things we pray for ; some of which are of that infinite Moment and Concern, that if we should not be heard, we are of all Creatures the most miserable : And though wandering Thoughts will be apt to intrude themselves into the Minds of the best Christians, yet these must be laboured against and lamented, and pardon for them asked of God:

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3. The last Qualification respecting the *Manner* of our Prayers, is constancy. We must not pray by Fits and Starts, our Devotion should be constant and uniform. *We should pray always and not faint\**, as our Saviour has taught us in the Parable of the unjust Judge, and never suffer the Fervour of our Minds to abate towards God, nor the Flame of our Devotion to languish or burn dim, but *continuing constant in Prayer †*, (as the Apostle exhorts) *should watch thereunto with all Perseverance ‡*.

These, I think, are the chief *Qualifications* necessary to make our Prayers a *Sacrifice holy and acceptable to God*. And he that has these Dispositions, and prays for such Things, and in such Manner as has been mentioned, may at all Times *come boldly to the Throne of Grace §* (as the Apostle speaks) not doubting but he shall *obtain Mercy, and find Grace to help in Time of Need*. But let him always remember, that it is through *Christ* that he must come; He is *our Advocate with the Father ||*, and *appears in the Presence of God for us ¶*. And therefore in his *Name*, and through his *Merits*, all our Prayers must be offered up to

\* Luke xviii. 1. † Rom. xii. 12. ‡ Eph. vi. 18.  
 § Heb. iv. 16. || 1 John ii. 1. ¶ Heb. ix. 24.

God :



God: For as *there is no other Name under Heaven whereby we can be saved*, so neither is there any other Name, not that of the greatest *Saint* or *Angel*, wherein we must pray, but in the Name of *Christ Jesus* only; who is the *Mediator of the New Covenant*\*, and able to save to the uttermost them that come unto God by him, seeing he ever liveth to make *Intercession* for us†.

I have only this *Caution* to add to what I have said touching the *Duty* and *Qualifications* of Prayer; that though Prayer is an excellent *Means of Grace*, and a great *Instrument of Holiness*, yet we are to consider, that it is but the *means* still; and therefore we *must not rest* in it, nor in any other *means* of Religion, such as *Reading*, *Meditation*, *receiving the Sacrament*, &c. (as too many, I doubt, do, who think, when they have said their Prayers, or been at the Sacrament, all is well, and they have nothing more to do) but we must, to Prayer, join our own *Endeavours*, and not imagine, that Prayers operate like a *Charm*, and will make a Man good whether he will or no. Prayer indeed has a natural *Tendency* to promote a *holy Life*, but Prayer alone will not do it; there is a great deal more re-

\* Heb. xii. 24.

† Heb. vii. 25.

quired to make a Man a good Christian ; he must *endeavour* to form in his Mind that inward *Purity* and *Holiness* which he prays for, and must strive and labour to attain that true Sanctification of his Nature, which is *the great End* of all Religion ; in short, he must make it the chief Business of his Life, *to walk worthy of the Lord, unto all pleasing, being fruitful in every good Work, and increasing in the Knowledge of God* \*.

And now, what remains, but to exhort all Christians, as they have any Regard for the Happiness both of their *Souls* and *Bodies* ; as they value the Favour of God, and would not deprive themselves of a *sure Refuge* in Times of Trouble and Temptation, nor fall under the Power and Dominion of their Lusts and Passions, *those cruel and tyrannical Masters* (to set us free from which our Saviour vouchsafed to come into the World and die) that they would, in the *Apostle's* Sense, *pray without ceasing* ; that is, not only be very *frequent* in Prayer to God, but keep up in their Minds such a *devout and holy Frame*, that they may be always in a fit *Disposition* to pray ; To intreat them, I say, that they would not neg-

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\* Col. i. 10.

lect a Duty which is attended with such unspeakable Advantages; but that they would *pray frequently* to God in private, and if they have *Families*, that they would every Morning and Evening pray to God with them too, and also join in the *public Prayers* of the *Church* as oft as they can.

\* This, I am persuaded, is the most likely Way we can take to procure the Favour of God, and to draw down the Blessings of his Providence upon ourselves and Families; this will make our Bodies the Temples of the Holy Ghost, and invite that *blessed Spirit* to take up his *Residence* in our Souls; in short, this will fill our Minds with Joy, and Peace, and comfort in this World, and through the Mercy of God, and the Merits of his dear Son, will make us everlastingly happy in that which is to come.

I cannot conclude this Discourse, without acquainting the Reader, that when I recommend the Duty of Prayer, I would be understood to include in it that of *Praise* and *Thanksgiving*: which being a Thing so *excellent* in itself, so highly conducing to the Glory of God, and so suitable to the Nature of a Creature, it ought (without all doubt) to have a very *great Share* in our Devotions.

One would think, indeed, there should be no Necessity of recommending a Duty so pleasing in itself, and so agreeable to an ingenuous Mind; and yet whoever looks abroad into the World, will find that Men are very apt to overlook the Blessings of God, or, at least, very quickly to forget them; and then it is no Wonder if they seldom or never return Thanks for them. *Were there not ten cleansed?* said our blessed Saviour \*, when he healed the Lepers; *but where are the nine?* *There are not found that returned to give glory to God, save this Stranger.* And was the Enquiry now to be made, I doubt the Disproportion would me much greater between *those* that receive Blessings from the Hands of God, and those that are truly thankful for them. What thro' the *Pride* of some, who think that all they receive from God is but the just Reward of their Merits: the *Covetousness* and *Ambition* of others, who, from a greedy Desire of more, overlook what at present they enjoy; or from an unhappy *complaining Temper* in a third Sort, who (not content to take their Share of the ordinary Troubles and Cares of Life) expect that every Thing should conspire to make

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• Luke xvi. 17, 18.

them easy, and being disappointed of this, are apt to undervalue the Blessings that God has bestowed upon them; or lastly, from *the wicked and profane Lives* of many more, who being immersed in *Brutishness* and *Sensuality*, have lost almost all Notions, not only of the Providence of God, but of the great Things he has done for us; I say, what from these, and such like *unhappy Causes*, it comes to pass, that the great Duty of *Praise* and *Thanksgiving* to God, is very much *neglected*; and, I fear, even among *some*, who, in other Respects, are very careful of their Duty.

'Tis strange, I confess, that such a *weak and depending* Creature as Man is, that owes his Being, and all the Comforts of it, to the great *Love* and *Bounty* of his Creator, and that cannot possibly subsist one Moment, but by the Will and Power of God, should neglect to pay him the constant *Tribute of Praise* and *Thanksgiving*; this I say, is strange, if we consider Man barely as a *Creature*, made and supported by the Almighty Arm of God, *who upholds all Things by the Word of his Power* \*.

But then how much more strange and surprising will this ungrateful Behaviour of

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\* Heb. i. 3.

Man appear to be, if we consider him as a Sinner, redeemed (as St. Peter says) *not with corruptible Things, as Silver and Gold, —but with the precious Blood of the Son of God.* If we look upon him under the different Character St. Paul gives of him \*, to wit, *Once dead in Trespasses and Sins, walking according to the Prince of the Power of the Air, the Spirit that now worketh in the Children of Disobedience, having his Conversation in the Lusts of the Flesh, fulfilling the Desires of the Flesh, and of the Mind: a Child of Wrath, without Christ, an Alien from the Commonwealth of Israel, and a Stranger from the Covenant of Promise, having no Hope, and without God in the World; But now, in Christ Jesus, made nigh by the Blood of Christ, no more a Foreigner and Stranger, but a Fellow-Citizen with the Saints, and of the Household of God, justified by Faith, and having Peace with God through our Lord Jesus Christ †.* I say, if we consider Man with this different View, how much more astonishing is it, that a Sinner thus redeemed, thus loved and honoured, should ever be found wanting in Praise and Thanksgiving! It is the least Return that

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\* Ephes. ii. 1, 2, 3, 12, 13, 19. † Rom. v. 1.

we can make to God, for all his Goodness; and yet, if it proceeds from a truly *thankful Heart*, and is followed with a *sincere Obedience*, it is what he will most undoubtedly *accept*.

O let us then be persuaded frequently and seriously to think upon the great Things God has done for us! Let us endeavour to possess our Minds with a true Sense of his wonderful Love to Mankind, manifested in all his Works of *Creation and Providence*; but chiefly in that stupendous Work of our *Redemption*; let us think upon the *Breadth and Length, the Depth and Height of that Love of Christ, which passeth all Knowledge*; that our Hearts being inflamed with the Divine Love, *we may praise the Lord for his Goodness\**, and declare the Wonders that He doth for the Children of Men; that we may offer unto Him the Sacrifice of *Thanksgiving*, and tell out his Works with *Gladness*; and may not only resolve with the holy Psalmist, *That his Praises shall ever be in our Mouths*: “ But that we will  
 “ shew forth those Praises in our Lives,  
 “ also by giving up ourselves to his Service,  
 “ vice, and by walking before him in Ho-

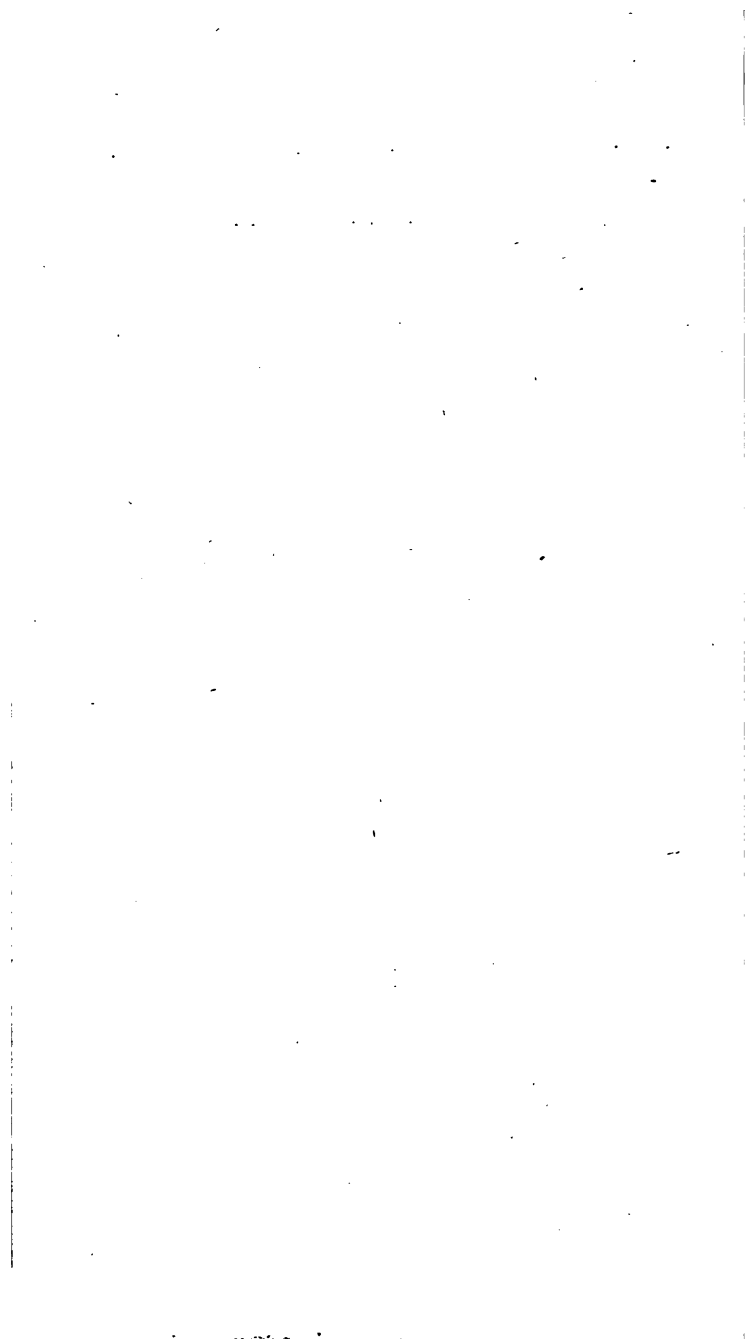
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\* Psal. cvii, 21, 22.

“linefs and Righteoufnefs all the Days of  
“our Lives.”

This is what our Praifes fhould always lead to, or elfe they will be but *vain Oblations*: For God is a *Regarder* of the Heart; and unlefs there is a Principle of *Love and Obedience* rooted there, the moft exalted Praifes will never reach his Ears.





PART I.

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PRAYERS

FOR

FAMILIES

AND

PRIVATE PERSONS.

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*A Morning Prayer for a FAMILY on  
the Lord's Day.*

**WE** praise and worship thee, O Lord,  
the Creator of Heaven and Earth;  
for thou spakest the Word, and all Things  
were made; thou commandest, and they  
were created!

We admire and adore thy infinite Wis-  
dom and Power in the Things thou hast  
made, and we acknowledge our absolute  
Dependance upon thee, and thy great  
Goodness and Bounty to us and to all the  
World.

Blessed be thou, who didst so love the World, that thou gavest thine only begotten Son to redeem it, who was delivered for our Offences, and raised again (as on this Day) to justify and save all such as fear and obey thee.

We give Thanks to thee, O Lord, for all thy Mercies to our Souls and Bodies, for appointing one Day in seven for thy more peculiar Worship and Service. All possible Praise and Thanks be given to God, who created us; to Jesus Christ, who redeemed us; and to the Holy Ghost, who sanctifieth us.

Grant, O Lord, that by a wise and religious Use of the Means of Grace, we may grow up to a State of Holiness and Righteousness, and that our Souls may be prepared for those glorious and delightful Praises, which in Heaven will be Part of the Happiness and Employment of thy Saints to all Eternity.

O Lord, we confess that we have offended thee, by the negligent Performance of our holy Duties, by our Abuse of thy Grace, and mis-spending this thy holy Day, and by many Sins committed in the Course of our Lives. But let not this provoke thee to withdraw the Assistance of thy  
Holy

Part I. *on the Lord's Day.* 3

Holy Spirit from us, and to leave us to the Vanity and Folly of our own Minds. We humbly beseech thee, O most merciful Father, to forgive us all our past Offences. Do thou mercifully hear our Prayers, and let our Cry come unto thee.

Let our whole Behaviour on this Day be such, that there may be nothing thought, said, or done by us, but what may best serve to promote the End for which thou hast instituted it; and, good God, make every one of us diligent, not only to save our own Souls, but, as much as in us lies, the Souls of others too.

Bless thy universal Church: Be thou graciously present in all Christian Assemblies throughout the World, and hear the Prayers they shall this Day put up, and make thy Word effectual to the pulling down the Kingdom of Satan, and to the edifying the Church of Christ in sound Faith and real Godliness. May thy Word come with Power into every Conscience, and have a due and saving Effect upon the Minds of all that hear it.

Bestow a plentiful Portion of thy good Spirit upon all that by Sickness, Imprisonment, or any other lawful Impediment, are kept from partaking of the Means of Grace;

4                    *Prayers for a Family.*    Part I.

that we enjoy; and be pleased mercifully to relieve and succour them in all their Straits and Difficulties. Those that are troubled in Mind, do thou direct to proper Means to obtain Comfort and Satisfaction. Give all that have no Sense of thy Majesty, and live as it were without God in the World, awakening Convictions of the Dangers they are in, and the Miseries they are exposed to, that they may escape them.

Pardon our Sins and Imperfections, and relieve all our Wants, for the Sake of Jesus Christ; in whose Words we farther pray,  
*Our Father, &c.*

*A concluding Prayer.*

The Grace of our Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost, be with us all. *Amen.*

*An Evening Prayer for a FAMILY on  
the Lord's Day.*

**ETERNALLY** blessed and infinitely glorious Lord God, who keepest Mercy for thousands, and forgiveest the Iniquities of all truly penitent and returning Sinners; we present ourselves this Evening before Thee, acknowledging our manifold Sins,  
whereby

whereby we have exposed ourselves to thy just Displeasure.

We have been unmindful both of our Duty and Interest ; have broken thy holy Laws, dishonoured our holy Religion, and miserably neglected the great Salvation thy blessed Son purchased and procured for Mankind.

We have come without due Preparation to thy solemn Worship, and been heedless and inattentive in hearing thy Word. O how cold and flat have we been in thy Praises ! how earthly, dull, and distracted in our Prayers !

How seldom have we been seriously exercised in holy Meditation ! How seldom have we recollected thy multiplied Mercies to us, so as to become sensible of the many Obligations we are under to thee for them ; or so thought on our Ways, as to turn our Feet to thy Testimonies !

But, O Lord, we humbly pray thee, for Jesus Christ's Sake, to forgive us all our past Offences. Direct and guide us in the Ways of Truth and Holiness : And that we may always fear thee our God, help us to set thee always before us ; and so to observe and consider thy All-seeing Eye, that we may dread to offend thee.

Reform whatever thou seest amiss in the Temper and Disposition of our Minds; and be thou graciously pleased to conduct us safe through all the Temptations and Troubles of this World. To this End, enable us strictly to follow the Example of Jesus Christ, and manfully to fight under his Banner, against the World, the Flesh, and the Devil, vigorously opposing, and valiantly conquering all the Enemies of our Souls. Help us, in Conformity to his Death, to die daily unto Sin, and in Conformity to his Resurrection, to rise to a Life of Holiness and Obedience, that so we may receive the Prize of a glorious and incorruptible Inheritance.

O Lord, we render unto thee our most humble and thankful Acknowledgments, for thy many and undeserved Mercies. It was thy Hand that formed us. It was thou that gavest us Life, and Breath, and Being. Our Food and Raiment, our Health and Strength, our Ease and Liberty, the Use of our Limbs, and the Exercise of our Reason and Understanding, are all derived from thee. We therefore render unto thee, O thou bountiful Giver of all Good, our Praises and Thanksgivings for thy temporal Mercies to us, which we are utterly unworthy of.

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But above all, O Lord, we praise thee for thy spiritual Mercies; for blessing us in heavenly Things in Christ Jesus, which tend to the renewing us after thy Likeness in this Life, and to the sanctifying and preparing us for that which is to come.

For ever blessed be thy Name that our compassionate Redeemer took upon him our human Flesh. We praise thee for his holy Doctrine and exemplary Life; that he gave himself to Death, to purchase our Redemption; that he completed that great Work by his glorious Resurrection. We bless thee that he hath begotten us again to the lively Hope of an Inheritance incorruptible and undefiled, that fadeth not away, which is reserved in Heaven for all, who, by patient Continuance in well doing, seek for Glory, and Honour, and Immortality. We praise thee for his glorious Ascension into Heaven, there to intercede in thy Presence for us; for sending the Holy Ghost to comfort and assist us; for appointing a Succession of Men to preach and propagate the Knowledge and Practice of his heavenly Doctrine, and to administer the holy Sacraments, the Seals of thy Covenant.

We thank Thee, O heavenly Father, for all the precious Promises in the Gospel of  
thy



thy Son, and that Thou hast made our Duty so necessary to our Happiness. Oh! that we may all so effectually apply our Minds to the Consideration of thy manifold Mercies, that they may work in our Souls all those divine Virtues, Dispositions, and Affections, which they are designed by Thee to produce in us.

Extend thy Mercy, O God, to the whole World, that thy Name may be great among the *Gentiles*, from the rising of the Sun unto the going down of the same.

Bless thy universal Church. Put an End to all Schism and Division, Strife and Contention; purify and cleanse it from Profaneness and Ungodliness, from Superstition, Heresy, and false Doctrine; and make it the Joy of the whole Earth.

Be gracious to these sinful Nations to which we belong; forgive our many and great Sins; and particularly we pray Thee, pardon our abuse of Time set apart for thy more immediate Worship; our Unthankfulness for the Light of thy Gospel, and walking contrary to its Precepts. Wash us thoroughly from our Iniquities, and cleanse us from our Sins: and grant, that by Unity and Charity, and Holiness of Life,

we

we may glorify thy great Name, and adorn the Doctrine of God our Saviour in all Things.

Continue the Light of thy Gospel among us: Defeat and overthrow the Designs of evil Men, that would pervert the Truth of it.

Be thou pleased to further with thy Blessing all those good Designs that are for the Advancement of true Religion and Virtue. Let no Artifices of the Devil, or wicked Men, render them ineffectual.

Guide and defend our most gracious Sovereign Lord King *GEORGE*; let his Days be many, his Councils wise and religious, and his Reign happy to himself and People. Let a Sense of the inestimable Value of Souls, inspire all Bishops and Pastors, exciting them to promote and further the Salvation of Men, by Soundness of Doctrine, and Holiness of Life, and a due Administration of thy Holy Sacraments.

Let all Magistrates, and other inferior Officers, maintain and defend true Religion, encouraging Virtue and Goodness, and punishing and suppressing all Profaneness and Ungodliness; and let all Men follow after Peace and Holiness, without which no Man shall see Thee.

Keep us chaste in all our Thoughts; temperate in all our Enjoyments; humble in all our Opinions of ourselves; charitable in all our Speeches of others; meek and peaceable under all Provocations; sincere and faithful in all our Professions; and so just and upright in all our Dealings, that no Necessity may force, nor Opportunity in any kind allure us to defraud or over-reach our Neighbour. When Thou bestoweth Good on others, let us not envy, but rejoice in it; and when thou addest any to ourselves, let us own thy Mercy, and humbly thank Thee for it.

Afford us convenient Supplies in all our reasonable Necessities, and protect us against the Approach of all Dangers; make us diligent in our Affairs, and give such Success to our lawful Endeavours as Thou seekest best and most expedient for us; teach us contentedly to submit, and not to repine at any Thing that happens by the Allotment of thy wise Providence.

In all our Passage through this World, and our manifold Concerns in it, suffer not our Hearts to be too much set upon it; but always fix our Minds upon the blessed Hope of an everlasting Life, that as we go along, we may make all the Things of this World  
minister

minister to it, and be careful, above all Things, to fit our Souls for that pure and perfect Bliss which Thou hast prepared for all that love and fear Thee, in the Glories of thy Kingdom.

Direct us in all our Actions, guard us against all Dangers, relieve us in all Straits, and grant that we may always make Thee our Confidence, and take all Things well that Thou orderest for us. Shorten our Sorrows, and deliver us all from our Sins, for Jesus Christ's Sake; in the full Extent of whose Words, we pray to be heard both for ourselves and for all Mankind.

*Our Father, &c.*

*An Evening Prayer for a Family.*

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all Things, Judge of all Men; we acknowledge and bewail our manifold Sins and Wickedness, which we from Time to Time most grievously have committed, by Thought, Word and Deed, against thy divine Majesty.

Have Mercy upon us, O Lord, after thy great Goodness; according to the Multitude of thy Mercies do away our Offences; wash

us

us thoroughly from our Wickedness, and cleanse us from our Sins; create and make in us new and contrite Hearts, that we worthily lamenting our Sins, and acknowledging our Wretchedness, may obtain of Thee, the God of all Mercy, perfect Remission and Forgiveness.

Grant us, O Lord, the Assistance of thy Holy Spirit, that for the Time to come we may think and do always such Things as be rightful; that we, who cannot do any Thing that is good without Thee, may by Thee be enabled to live according to thy Will. Let thy Grace always so prevent and follow us, as to make us continually to be given for all good Works.

Help us, O Lord, to withstand the Assaults of the Enemies of our Salvation, the World, the Flesh, and the Devil; and with pure Hearts and Minds to follow Thee the only God. Graft in our Souls the Love of thy Name, increase in us true Religion, nourish us with all Goodness, and of thy great Mercy keep us in the same. Grant that we may love the Things which Thou commandest, and desire that which Thou dost promise; that so among the sundry and manifold Changes of the World, our Hearts may surely there be fixed, where true Joys  
are

are to be found. Dispose us by all the Means of Grace we enjoy, to attain that everlasting Salvation Thou hast promised.

Teach us, O Lord, so to number our Days, that we may apply our Hearts unto Wisdom; that we may press forward toward the Prize of the high Calling that is before us; with Faith and Patience, with Humility and Meekness, with Mortification and Self-Denial, with Charity and constant Perseverance to the End; that so when we shall depart this Life, we may sleep in the Lord, and at the general Resurrection in the last Day, we may receive that Blessing which thy beloved Son shall then confer upon all that truly love and fear Thee.

Take us, O Lord, we beseech Thee, into thy Protection this Night, and by thy great Mercy defend us from all the Perils and Dangers of it. Keep us both outwardly in our Bodies, and inwardly in our Souls, that we may be defended from all Adversities that may happen to the Body, and from all evil Thoughts that may assault and hurt the Soul.

Extend thy Goodness, O Lord, to the whole Race of Mankind. Have Mercy upon all Jews, Turks, Infidels, and Heretics; take from them all Ignorance, Hardness

ness of Heart, and Contempt of thy Word ; and so fetch them Home to thy Flock, that they may be saved with thy People in the great Day of the Lord Jesus. Grant unto all them that are admitted into the Fellowship of Christ's Religion, that they may eschew those Things that are contrary to their Profession, and follow all such Things as are agreeable to the same. Bless our most Gracious Sovereign Lord King *GEORGE*, our gracious Queen *Charlotte*, his Royal Highness *George* Prince of *Wales*, and all the Royal Family ; and all our Governors both in Church and State ; that in their several Stations they may be useful and serviceable to thy Glory, and the Public Good. We make our humblest Supplications to Thee for all our Benefactors, Friends, and Relations, and also for our very Enemies : let thy Fatherly Hand be ever over them, and so lead them in the Knowledge and Obedience of thy Word, that in the End they may obtain everlasting Life. Look with an Eye of Pity and Compassion upon all those who are any ways afflicted in Mind, Body, or Estate ; give them Patience under all their Sufferings, and in thy due Time a happy Issue out of all their Afflictions.

And

And as we pray unto Thee, O God, for ourselves and others, so we desire to bless and praise thy holy Name, for all thy Goodness and Loving-kindness to us and to all Men. We give Thee hearty Thanks for the Preservation of us the Day past; and the rest of our Lives, from innumerable Accidents and Dangers; for the Comforts and Conveniences, as well as the Necessaries of Life: But above all, we praise Thee for the Redemption of the World, by the Death and Passion of our Saviour Christ, who did humble himself even to the Death of the Cross, for us miserable Sinners, who lay in Darkness and in the Shadow of Death, that he might make us the Children of God, and exalt us to everlasting Life. Teach us to express our Thankfulness, by submitting ourselves entirely to thy holy Will and Pleasure, and by studying to serve Thee in true Holiness and Righteousness all the Days of our Life. Accept, O Lord, of these our Prayers and Praises in, and through the Mediation of Jesus Christ, our blessed Saviour and Redeemer, who hast taught us, when we pray, to say,

*Our Father, &c.*

*Another*



*Another Morning Prayer for a Family.*

ALMIGHTY and everlasting God, in whom we live, and move, and have our Being, and whose Mercy is over all thy Works; we thy needy Creatures, in a thankful Sense of thy good Providence over us, do render Thee our humblest Praises for thy Preservation of us from the Beginning of our Lives to this Time. Blessed be thy holy Name for the continual Protection of thy Hand, by which we have been defended amidst the Changes and Miseries of this mortal Life, and delivered from innumerable Dangers, and particularly from any evil Accident of the Night past. To thy watchful Providence we wholly owe it,\* that no Disturbance hath come nigh us, or our Dwelling; but that we have enjoyed quiet and refreshing Sleep, and are brought in Safety to the Beginning of this Day. For these and all other thy Mercies, our Souls do bless and magnify thy glorious Name,  
 humbly

*\* When Disturbances of any Kind befall a Family, instead of this, say,*

*[That notwithstanding our Fears and Dangers, we are brought in Safety to the Beginning of this Day.]*

humbly beseeching Thee to accept this our Morning Sacrifice of Praise and Thanksgiving, for the Sake of Jesus Christ our Saviour.

And since it is of thy Mercy, O gracious Father, that another Day is adding to our Lives; let us dedicate both our Souls and Bodies to Thee and thy Service, to promote thy Glory and our own Salvation, in a sober, righteous, and godly Life.

But, Lord, thou knowest the Weakness and Corruption of our Nature, and the manifold Temptations that we daily meet with, we therefore humbly beseech Thee to have Compassion upon our Infirmities, and to give us the constant Assistance of thy Grace and Holy Spirit, that we may be effectually restrained from Sin, and excited to our Duty. Suffer us not to be tempted above what we are able; and when thou seest us giving Way to any Temptation, stretch forth thy helping Hand to save and deliver us. Imprint in our Hearts such a Dread of thy Judgments, and such a Love of thy Goodness towards us, as may make us both afraid, and ashamed to offend Thee. And above all, keep in our Minds a lively Remembrance of that great Day in which we must give a strict Account of our Thoughts, Words, and Actions, and according

according to the Works done in the Body, be either eternally rewarded or punished by him whom Thou hast appointed Judge of Quick and Dead, Jesus Christ our Lord.

Wherefore, we beseech Thee, give us Grace to have Thee and thy Law always before our Eyes, that we may walk therein according to thy Will, with Watchfulness and Circumspection. Keep us sober and temperate, and diligent in the several States and Conditions which thy Providence hath appointed for us. Grant us Patience under any Affliction thou shalt see fit to lay upon us, and Minds always contented with our present Condition. Give us Grace to be just and upright in all our Dealings, quiet and peaceable, full of Compassion towards the Needy and Afflicted, and ever ready to do good to all Men, according to the Abilities and Opportunities which Thou shalt give us; that so walking faithfully before Thee all our Days, and being found watching whenever our appointed Time shall come, we may from a Life of Righteousness, be translated to Life and Bliss eternal.

And we humbly beg thy Blessing this Day upon our honest Designs and Undertakings. Direct us in all our Ways, and prosper the Work of our Hands. Let thy  
good

good Providence watch over us, and preserve in our Going out and Coming in. Defend us from all Dangers and Adversities, and be thou graciously pleased to take us, and all Things belonging to us, into thy Fatherly Care and Protection. These Things, O Lord, and whatever else Thou seeest needful and convenient both for our Souls and Bodies, we humbly beg of Thee for the Sake of thy Son Jesus Christ; in whose most holy Name and Words we pray unto Thee for ourselves and all Mankind.

*Our Father, &c.*

*Another Evening Prayer for a Family.*

MOST Gracious and Merciful God, who art of purer Eyes than to behold Iniquity, and hast promised Mercy and Forgiveness to all them who confess and forsake their Sins; we come before Thee in an humble Sense of our own Unworthiness, acknowledging our manifold Transgressions of thy righteous Laws, in Thought, Word, and Deed; we have done those Things which thou hast forbidden, and left undone the Things which  
Thou

Thou hast commanded; so that when we look back upon our past Lives, and remember that Thou art privy to our most secret Sins, we are afraid of Thy Judgments, and ashamed to lift up our Eyes unto Thee. But, O gracious Father, who desirest not the Death of a Sinner, look upon us, we beseech Thee, in thy Son Jesus Christ; for the Merits of his Sufferings; be Thou merciful to us, in the Pardon of our Sins; make us deeply sensible of the great Evil and Danger of them, and work in us a hearty Contrition; and grant that the Remembrance of them may be more grievous and afflicting to us, than of any other Evil whatsoever; that we worthily lamenting our Transgressions, and being brought to a hearty Repentance and Amendment of Life, may obtain Forgiveness at thy Hands, who art ever ready to receive humble and penitent Sinners, for the Sake of thy Son Jesus Christ, our only Saviour and Redeemer.

And lest, through our own Frailty, or the Temptations that encompass us, we be drawn again to our former Sins, vouchsafe us, we beseech Thee, the Direction and Assistance of thy Holy Spirit, that as thou hast put into our Hearts good Desires, so by the

Help of thy Grace, we may bring the same to good Effect. Reform whatever thou seest amiss in the Temper and Disposition of our Souls; that no unlawful Designs, or inordinate Desires may rest there. Purge our Hearts from Envy, Hatred, and Malice; that we may never suffer the Sun to go down upon our Wrath, but may always go to rest in Peace, Charity, and Goodwill, with a Conscience void of Offence towards thee, and towards all Men; that so our Hearts being a fit Habitation for thy Holy Spirit, he may continually dwell therein; and whether we wake or sleep, we may be under his blessed Influence, and have our whole Spirit, Soul and Body, preserved pure and blameless, unto the Coming of our Lord and Saviour Jesus Christ.

Accept, O Lord, as the Testimony of our Love and Charity, our hearty Intercessions for all Mankind. Let the Light of thy Gospel shine upon all Nations; and grant that all who have already heard and received it, may live suitably to it. Be more especially gracious to this Church and Nation whereunto we belong. Bless our most Gracious Sovereign Lord King *GEORGE*, our gracious Queen *Charlotte*, his Royal Highness *George Prince of Wales*,  
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and

and all the Royal Family; and all who by thy Providence have Authority under him, both in Church and State; and so guide and direct them, that all their Designs and Undertakings may tend to the Advancement of thy Glory, and the Good and Welfare of this Church and Nation. Send down thy Blessings, spiritual and temporal, upon all our Relations and Friends, and Neighbours; reward all that have done us Good, and pardon all who have done or wished us Evil, and give them Repentance and better Minds. Be merciful to all who are in any Trouble or Affliction, either of Mind, Body, or Estate; and do thou, who art the God of Pity and Compassion, administer to every one Help and Comfort, according to their several Necessities, for his Sake who went about doing Good to the Souls and Bodies of Men, thy Son our Saviour Jesus Christ.

We likewise add our unfeigned Thanks for all the Mercies which from Time to Time Thou hast vouchsafed us. We bless Thee for our Being, our Reason, and all other Endowments and Faculties of Soul and Body; for our Health, Friends, Food, and Raiment, and all the other Comforts and Conveniences of Life. But above all,  
we

we adore thy tender Mercy in sending thine only Son into the World, to redeem us from Sin and eternal Death, and for giving us any Knowledge and Sense of our Duty towards thee. We bless thee for thy Patience with us, notwithstanding our many and great Provocations; for all the Directions, Assistances, and Comforts of thy Holy Spirit; for thy continual Care, and watchful Providence over us through the whole Course of our Lives; and particularly for the Mercies and Benefits of the Day past; humbly beseeching thee to continue these thy Blessings to us; and to give us Grace to shew our Sense of them, and all thy other Mercies, in a sincere Obedience to thy Laws.

And particularly, O Lord, we beseech Thee to continue thy gracious Protection to us this Night. Into thy Hands we commend ourselves, our Souls and Bodies, our Substance, Dwelling, and all Things that belong to us: Do thou, O Gracious God, who neither slumberest nor sleepest, be pleased to take us, and all belonging to us this Night into thy especial Care and Protection. Defend us from all Danger and Mischief, and from Dread and Fear of any; and grant that we may enjoy such quiet and refresh-



ing Sleep, as may fit us for the Duties of the Day following. And, O Lord, make us ever mindful of that Time when we shall lie down in the Dust; and grant us Grace always to live in such a State, that we may never be afraid or unfit to die; but that whether we live, we may live unto thee; or whether we die, we may die unto thee; that so living and dying we may be thine; through the Merits and Satisfaction of thy Son Jesus Christ; in whose prevailing Name and comprehensive Words, we continue to pray as he hath taught us.

*Our Father, &c.*

*Another Morning Prayer for a Family.*

O MOST Glorious and eternal God, thou art righteous in all thy Ways, and holy in all thy Works, infinite in Mercy and Goodness to all that call upon thee in Truth; and hast promised that where two or three are gathered together in thy Name, thou wilt be in the Midst of them; look down we beseech Thee, upon us thy unworthy Servants, who are here before Thee, to present unto thy Divine Majesty the Morning Sacrifice of our unfeigned Praises, acknowledging that in Thee we live, and move, and have our Being; and that from  
thy

thy bountiful Hand we have received all the good Things we enjoy, and by thy good Providence are defended from the Evils we deserve : We desire, O Lord, in an humble Sense of thy great Goodness towards us, to bless and praise thy holy Name ; particularly we adore thy Glorious Majesty, for preserving us this Night past, for raising us up in Health and Safety, and for giving us this Opportunity of calling upon thy Name.

Give us Grace, O Lord, we humbly beseech Thee, to make a right Use and Improvement of these and all thy other Mercies ; and grant that we may henceforward live as becomes the Gospel of Christ, by denying all Ungodliness and Worldly Lusts, and live soberly, righteously, and godly in this present World.

And because we are not able of ourselves to please Thee, vouchsafe us, we beseech Thee, the Assistance of thy Holy Spirit, enabling us to withstand all the Enemies and Hindrances of our Salvation. Enlighten our Understandings, that we may know Thee ; sanctify our Affections, that we may love Thee ; and put thy Fear into our Hearts that we may dread to offend Thee. Convince us thoroughly, O Lord, of the great Evil of Sin, that we may endeavour in

all Things to obey thy blessed Will, and to walk before Thee in Holiness and Righteousness all our Days.

Wean our Affections, O Lord, from the Things of this World, and whatever our State and Condition may be here, give us Grace therewith to be content.

In our Passage through this Life, and our manifold Concerns about it, grant that in doing our Duty, we may make Thee our only Stay and Confidence, our Hope and our Trust, casting all our Care upon Thee, and entirely resigning ourselves to thy good Pleasure in all Things.

Let our chief Aim and Endeavour be, to secure the Salvation of our Souls, and to provide against that Time, when all earthly Comforts shall vanish away.

We humbly commend ourselves, and all our Affairs this Day, to thy Protection and Blessing. Be with us in our Going out and Coming in, that no Casualty or evil Accident may come near to hurt us. Give us such a Measure of Health and other temporal Blessings, as Thou seeest best and most expedient for us; but above all Things, give us thy Grace and Favour, that our Lives may be holy and comfortable here, and our Eternal State happy and glorious  
with

with Thee hereafter, through the Merits, and for the Sake of thy dear Son Jesus Christ our Lord; in the fullest Sense of whose Words, we recommend the Wants and Necessities of all Mankind, together with our own.

*Our Father, &c.*

*Another Evening Prayer for a Family.*

O MOST Glorious and ever blessed Lord God, who inhabitest Eternity, and dwellest in that Light which no mortal Eye can approach; we thy sinful Creatures kneeling before thee, acknowledge we are not worthy to appear in thy Presence, nor so much as to lift up our Eyes to that Place of Purity, were thou dwellest. O Lord, though we are thus unworthy to speak unto Thee, yet so infinite and condescending is thy Goodness as to encourage our Addresses to Thee, by many gracious Promises of thy Favour and Acceptance; with humble Confidence then, O Lord, we presume to approach the Throne of thy Grace, humbly beseeching Thee, in the Name, and for the Sake of thy beloved Son

to be merciful unto us in the Pardon and Forgiveness of all our Sins.

We acknowledge, O Lord, that we have acted foolishly and wickedly, by doing those Things which Thou hast forbidden, and by neglecting to do those Things which Thou hast commanded: O let that Mercy of thine, which has spared us so long, lead us to Repentance, that we may forsake our evil Ways, and turn unto Thee the Lord our God.

Give us Grace, O Lord, seriously to consider the great Work we have to do, and the Uncertainty of that Time which Thou hast given us to perform it in, that we may not be so foolish as to consume our Days in Vanity and Folly, in gratifying our corrupt Inclinations, and indulging our vicious Appetites.

Shew us the Foulness and Deformity of Sin, and possess our Minds with such a lively Sense of those dreadful Threatenings Thou hast denounced against it, that we may abhor and forsake every evil Way, and give up ourselves to the Love and Obedience of thy Commandments, making it the great Study and Business of our Lives to serve and please Thee in all Things; so shall we daily grow in Grace, and be continu-

continually advancing towards an happy Eternity.

Give us honest and upright Hearts, such as no Interest can seduce, no Advantage prevail upon to depart from the Ways of Truth and Justice; restrain us from all immoderate Desires of the Things of this World, from all Pride and Covetousness, from Envy, Hatred, and Malice, and from all Evil-speaking, Lying, and Slandering.

O be Thou pleased so to conduct us by thy good Spirit through all the Businesses and Employments, through all the Calamities and Troubles of this Life, that (whatever our Condition may be in this World) we may attain that Happiness which Thou hast prepared for them that truly love and obey Thee.

We beseech Thee to extend thy Mercy to the whole Race of Mankind; make the Light of thy Gospel to shine among them; and deliver us from all Ignorance, Error, and Profaneness, and grant us Grace and Eternal Life.

Be gracious to this Church and Nation to which we belong; give us all Grace seriously to repent of the Evil of our Ways, and grant that Religion and Virtue, Peace

and Charity, may for ever flourish and increase among us.

Bless our Sovereign Lord King GEORGE, and all in Authority under Him, both in Church and State. May all their Designs tend to the Advancement of thy Glory, and the Happiness and Prosperity of these Kingdoms !

Look with Pity and Compassion, O Lord, upon all in Affliction and Temptation ; strengthen and support them ; and give them in thy good Time a happy Deliverance.

Be merciful, O God, to all our Relations, Friends and Acquaintance ; forgive our Enemies, reward our Benefactors, and grant that we and all thy People every where may serve Thee, from the highest to the lowest, and be made Partakers of everlasting Happiness.

To these our Prayers and Intercessions, we desire to add the Sacrifice of our unfeigned Praises to thy Divine Majesty, acknowledging it to be our bounden Duty, and Service, at all Times, and in all Places, to give Thanks unto Thee to whose infinite Goodness and Mercy we owe all the Comforts of this Life, and all the Hopes and Expectations of a better.

Blessed

Blessed be thy Name, O God, for the Continuance of thy Mercies to us this Day; for providing for our Bodies, and taking Care of our Souls; and for delivering us from those many Evils that we have justly deserved; but above all, we bless and praise thy holy Name, for thine inestimable Love in the Redemption of the World by our Lord and Saviour Jesus Christ; humbly beseeching Thee of thy great Goodness, O Lord, to pass by our Unworthiness of these thy Mercies, and to continue to us thy gracious Favour and Protection; keep us, we beseech Thee, this Night, under the Shadow of thy Wings, that no evil Accident may come near to hurt us. Give us quiet and refreshing Sleep, such as may fit us for the Duties of the Day following; and if Thou art pleased to add another Day to our Lives, grant that we may improve it to thy Glory, and the Benefit of our precious Souls; through Jesus Christ, our blessed Lord and only Saviour. *Amen.*

*Our Father, &c.*



# PRAYERS

FOR

PERSONS IN PRIVATE

FOR

EVERY DAY IN THE WEEK.

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## *A Preparatory Prayer.*

**B**LESSED Lord! who hast commanded, and invited us to pray unto thee, O let thy Spirit help my Infirmities; and do thou so dispose my Mind, and prepare my Heart, that my Prayers and Praises may be acceptable in thy Sight, through the Mediation, and for the Sake of Jesus Christ. *Amen.*

## *A Prayer for Sunday Morning.*

O GOD, who art the Giver of all good Gifts, and the Father of Mercies, I thine unworthy Servant adore thy glorious Majesty, for those marvellous Instances of thy Love, which Thou hast in all Ages  
**shewn**

shewn to the Sons of Men : In all thy Dealings and Dispensations towards us Thou hast manifested thyself to be a most kind and compassionate Father ; thou hast provided for the Comfort and Support of our Bodies, and shewn a most tender Care and Concern for the Welfare and Happiness of our immortal Souls : In great Mercy to them, thou didst appoint one Day in seven for thy more peculiar Worship and Service : that so by a frequent and religious Observance of the Christian Sabbath here on Earth, we might be better fitted and prepared to celebrate that eternal Sabbath of everlasting Rest, which thou hast reserved for us hereafter.

For this, O Lord, and all the other Testimonies of thy Love, which thou hast shewn to me, and all Mankind, I desire with an humble and thankful Heart to bless and praise thy holy Name ; and more especially for that inexpressible Instance of thy Love, the sending thy Son Christ Jesus into the World, to be the Propitiation for our Sins.

I bless thee, O Lord, for thy great Goodness in preserving me the Night past from all Perils and Dangers, and bringing me in Health and Safety to the Beginning of this holy Day.

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O my God; give me Grace to make a right Use and Improvement of this, and all other Opportunities thou art pleased to put into my Hand; pardon, I most humbly beseech thee, my Unprofitableness under the Means of Grace; and, O merciful Father, let not my Sins provoke thee so far as to deprive me of the Helps and Advantages of thy divine Institutions; but grant, O Lord, that I may spend this and all other Times set apart for thy more immediate Service, in such a holy and religious Manner, as may promote thy Honour and Glory, and set forward the Salvation of my Soul: And that I may be enabled so to do, O let thy Grace and Holy Spirit be always present with me, for of myself I am not able to please thee.

Give me awful Thoughts of thy divine Majesty, and such an humble, serious, and devout Frame of Mind, that when I attend upon the public Service of thy Church no vain or tumultuous Thoughts may distract my Devotions, nor any Dulness or Weariness seize upon my Spirits; but from a true Sense of my own Unworthiness, and of my entire Dependence upon thee for the Supply of all my Wants, I may pray unto thee, and praise thee with most devout and hearty Affections,

fections, and may offer unto thee a lively Sacrifice, holy and acceptable in thy Sight.

Suffer me not, O merciful Father, to rest in a mere outward Form of Godliness ; but grant that I may endeavour more and more to have my Heart animated and enlivened with the Spirit and Power of Religion, and to become a true Disciple of the blessed Jesus ; by imitating his Example ; observing his Precepts ; and making it the constant and principal Care and Concern of my Life, to promote thy Honour, and my own and others Salvation.

Let thy good Spirit, O Lord, be powerfully assisting to the Labours and Endeavours of those, to whom thou hast committed the Care of Souls, particularly of him, under whose Ministry thy Providence has placed me.

Give thy Blessing to thy holy Word preached, and remove from me, and all that attend thy holy Ordinances, all Prejudices and Indispositions of Mind, that nothing may hinder its due and saving Efficacy upon our Souls. Give us that humble and teachable Spirit, which becomes them that would learn of thee ; and O let every good Instruction that shall this Day be given us, sink deep into our Hearts, and bring forth  
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in us the Fruits of a holy and religious Life, that we may not be Hearers of thy Word only, but Doers also, lest we deceive our own Souls.

Be with me, O Lord, this Day, in all Places, and upon all Occasions: Direct and guide me, sanctify and preserve me. Keep me both outwardly in my Body and inwardly in my Soul. Defend me from the Power and Malice of the Devil, from the Corruptions of my own sinful Nature, and from those Sins especially that do most easily beset and ensnare me. Free my Mind from the Disturbances of Passion and Anger, and all perplexing Thoughts and Cares; and so strengthen it by thy Grace and Holy Spirit, that nothing may hinder or discompose me in my Duty, or render me unfit for thy Service. Let me no Ways profane this thy holy Day, either in Thought, Word, or Deed; but give me Grace to spend it in such a holy and religious Manner, that every Day of my Life may be the better for it; and when I come to the Conclusion of this Day, I may look back with Joy and Comfort, in an humble Hope of thy Divine Acceptance, through the Merits and Mediation of my dear Redeemer,

deemer, Jesus Christ the Righteous. *Amen.*  
*Our Father, &c.*

*A Master or Mistrefs of a Family may very properly add this short Prayer.*

MAKE me duly mindful, O Lord, of all those who are under my Care ; and grant that none of my Family may, thro' any Neglect of mine, be ever wanting in their Duty towards thee. Let the Care of my own Soul be extended likewise to a Concern for theirs ; and give me such a Zeal for thy Glory, such a true Regard for the Salvation of others, that I may endeavour (as much as in me lies) to promote Religion and Piety in all about me. Convince me truly, O Lord, how much it is my Duty, as well as Interest, that I and my House should serve thee ; that we should daily offer up our united Prayers and Praises at the Throne of Grace, and especially upon this Day set apart more particularly for thy Service. Be in the Midst of us, O Lord, when we assemble ourselves together ; send thy Blessing upon all our religious Duties ; and grant that not only the Form, but the Power of true Religion, may be visible  
among

among us, to our great Comfort in this World, and our eternal Happiness in that which is to come. Grant this, O merciful Father, for Jesus Christ's Sake, our only Mediator and Advocate. *Amen.*

*A Prayer for Sunday Noon, or any intermediate Time of the Day.*

O GOD! who art rich in Mercy to all that call upon thee; and hast bid us pray without ceasing, and rejoice evermore: In Obedience to that Command, and encouraged by thy gracious Promises, I again approach thy Presence; To renew my Requests unto thee; To bless thy holy Name; To make Profession of my Love to thee; and of my Readiness in all Things to obey thee. Quicken my Affections, O Lord, that I may be excited to a more free and joyful Attendance upon thee in all holy and religious Duties; that no Dulness nor Weariness may seize upon my Spirits; but such a perfect Love to thee may possess my Heart, as may render all the Employments of Religion pleasant and delightful to me, and the doing thy Will my greatest Joy and Satisfaction.

Pardon,

Pardon, O Lord, I most humbly beseech thee, all my Indispositions; accept my imperfect Services; and grant that my Attendance upon the publick Service of the Church, may dispose me to be more circumspect and watchful in the whole Course of my Life; more diligent and industrious in thy Service, and more forward and zealous in the Performance of every Part of my Duty: that being led by thy Counsel, governed by thy Spirit, and preserved by thy gracious Providence, I may at last be admitted into the Company of the blessed; there to perfect my Praises and Acknowledgments, and to receive the Reward of patient Continuance in well-doing, thro' Jesus Christ our Lord. *Amen.*

*Short Heads of Examination for every Evening.*

‘ THAT your whole *Life* may be more  
‘ conformable to the *Gospel* of *Jesus*  
‘ *Christ*, by which we must be judged;  
‘ and that you may have less to do, when  
‘ you set a Time apart for more *solemn*  
‘ *Examination*, it has been advised by wise  
‘ and good Men, that we should every  
‘ Evening



‘ Evening put some such Questions as these  
 ‘ to ourselves, which are chiefly transcribed  
 ‘ out of that excellent Book, entitled, “ *A*  
 “ *Companion for the Festivals and Fasts of*  
 “ *the Church.*”

How have I spent the Day past ? What Sin have I committed ?

Have I performed my Morning Devotions ? and how ?

Have I resigned myself to the All-wise Government and Disposal of God, to be ordered and ruled by him, and to do or suffer his Will ?

Have I conversed with Candour Affability, and Sincerity ?

Have I kept at a Distance from Detraction, Slander, and Evil-speaking ?

Have I had sufficient Care in my Commendation of others, so as to give no Encouragement to any evil Practice ?

How have I employed or improved my Time ?

With what Honesty and Fidelity have I discharged the Affairs in which I have been engaged ?

If I have diverted myself, have I done it innocently, and in such a Manner and Measure

sure

sure as is suitable to my Christian Profession?

Have I been guilty of any Excess in Eating, or Drinking, or Sleep?

What Mercies have I received? How thankful have I been, and am I, for them? What Temptations have I resisted?

What Ground have I got of the Sin that doth most easily beset me?

How have I governed my Passions? Have I not been too easily provoked by little Accidents which daily happen?

What Opportunities have I had of doing Good? and how have I improved them?

What Opportunities have I had of discouraging Evil, and how have I opposed it?

‘ To these Questions, you may add such  
‘ others as you find useful. If you recol-  
‘ lect the whole Time of the Day from  
‘ your rising (for which a few Minutes be-  
‘ fore your Evening Devotions will suffice)  
‘ you will very easily be enabled to answer  
‘ the preceding Questions; and when you  
‘ have done this, you must heartily beg  
‘ God’s Pardon for any Sins you have been  
‘ guilty of, and shew yourself thankful for  
‘ those Blessings, respecting either this or  
‘ another

‘ another Life, which he hath bestowed on  
 ‘ you.

‘ Some have written down the Sins they  
 ‘ have been guilty of, that they might again  
 ‘ humble themselves at the Time of their  
 ‘ more solemn Humiliation; which may be  
 ‘ farther useful: for by comparing one Time  
 ‘ with another, you will better discern the  
 ‘ Amendment of your Life, and Growth  
 ‘ in Christian Virtue; but of the Usefulness  
 ‘ and Expediency of this Method, every  
 ‘ Person is left to judge for himself!’

*A Prayer for Sunday Evening.*

O MOST Great, most Glorious, and  
 Eternal God! Thou art the Sovereign  
 Lord of Heaven and Earth; in whom we  
 live, and move, and have our Being, and  
 from whom are derived all the Comforts  
 and Conveniencies of this Life, and all our  
 Hopes and Expectations of a better.

With what Awfulness and Humility,  
 with what Fear and Reverence, ought I to  
 appear before thee, when I consider the  
 Greatness of thy Majesty, and the Purity  
 of thy divine Nature; that thou hast no  
 Pleasure in Wickedness, but hatest all the  
 Workers

Workers of Iniquity, and that such as be foolish shall not stand in thy Sight.

O Lord! I acknowledge that I am not worthy to come into thy Presence, nor to lift-up my Eyes towards the Throne of thy Mercy-seat. My Sins and Transgressions are many, and divers of them have been often repeated; the Corruption of my Heart, and the Sinfulness of my Thoughts are perfectly known to thee; and the Punishment due unto my Sins, is greater than I am able to bear.

I confess, O Lord, that I have not loved thee with that Sincerity, nor served thee with that Faithfulness that I ought to have done. The Interests of this Life have been so much my Care and Concern, as to make me negligent and remiss in the great and important Work of my Salvation.

How many Duties have I omitted, or performed with Coldness and Indevotion! How often have I been a Hearer of thy Word only, and not a Doer! How often both in publick and private, have I prayed, when my Heart has been far from thee? This very Day, O Lord, thou hast given me an Opportunity of serving Thee in thy House; but alas! my Services there have been accompanied with so many Failings,  
so

so many Imperfections, that I have just Cause to humble myself before Thee.

O Lord ! if thou shouldest deal with me as I have deserved, how justly mayest thou deprive me of all those Means of Grace, and Opportunities of working out my Salvation, which thou hast hitherto vouchsafed me ! But, O merciful Father ! Thou hast declared thyself to be a God merciful and gracious, forgiving Iniquity, Transgression, and Sin. My only Hope, therefore, is in thy tender Mercies, which have been ever of old ; and in that Pity and Compassion, which Thou hast shewn to Mankind in the Redemption of the World, by the Death of thy dear Son. For thy Name's Sake then, O Lord, and for thy beloved Son's Sake, pardon, I most humbly beseech Thee, all my past Sins, and let not Iniquity be my Ruin. Forgive the Deadness of my Devotion ; the Coldness of my Affections ; the Wanderings of my Prayers ; and whatever else Thou hast seen amiss in me. O pity my Weaknesses, and forgive my Infirmities, and lay not to my Charge the Imperfections of my religious Duties.

Enable me, O Lord, by the Assistance of thy good Spirit, to amend whatever has been amiss, and to endeavour more and

more after the Attainment of all those Graces and good Dispositions which are necessary to render our Prayers and Praises acceptable in thy Sight.

O let me never fall into a careless and unconcerned State of Mind ; into a Coldness and Indifferency towards the Duties of Religion ; but animate and enliven my sluggish Heart, and cleanse it from all its Defilements : O ! replenish my Soul with the Graces of thy Holy Spirit ; that I may become vigorous and active in thy Service, and fruitful in every good Work.

Give me, O Lord, such a lively Sense and Conviction of the Shortness and Uncertainty of this Life, and of the momentous Concerns of Eternity, that I may not be so foolish, as to waste my precious Time in an eager Pursuit after the Things of this World ; but grant that I may employ it in such a Manner as may best promote Thy Honour and Glory, and set forward mine own Salvation. O make me so wise, as to see, and know, and follow the Things that make for my Peace, lest they be hid from mine Eyes, and all Opportunities of reconciling myself to Thee, my offended God, be far from me.

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Let

Let the Salvation of my precious Soul be my constant Care and Concern ; grant that I may never forget the one Thing needful ; but give all Diligence to make my Calling and Election sure ; that endeavouring in all Things to approve myself thy faithful Servant, I may from serving Thee here upon Earth, be admitted, in thy good appointed Time, to the praising Thee eternally in thy everlasting Kingdom, through the Merits of my compassionate Saviour and Redeemer, Jesus Christ. *Amen.*

*The Intercession.*

O God, who art loving unto every Man, and whose Mercy is over all thy Works, I beseech Thee to extend thy Pity and Compassion to the whole Race of Mankind : Let the bright Beams of thy Gospel shine into all the Corners of the Earth ; that those who sit in Darkness may come to the Knowledge and Practice of thy Laws, and their Souls be saved in the great Day of the Lord Jesus.

More particularly, O Lord, be merciful to these Nations to which I belong ; pardon  
our

our great and crying Sins, and avert from us the Evils which we have most justly deserved : Put a Stop to all Profaneness, Irreligion, and Impiety ; to all our unhappy Strifes and Animosities ; and let Truth and Righteousness, brotherly Love and Charity, flourish and increase among us.

Be gracious to thy holy Catholic Church ; and especially to that Part of it, which thou hast planted in these Kingdoms ; Heal the Breaches and Divisions of it ; and grant that it may flourish and abound in true Piety and Virtue, Peace and Charity.

Bless especially our Sovereign Lord the King, protect his Person, direct his Councils, prosper his Government, and make him an Instrument, in thy Hands, of great Good to these Kingdoms.

Inspire the Pastors and Governors of thy Church, with a Spirit of true Religion and Goodness ; and make them zealous and diligent to promote it, in all those who are under their Charge.

Bless the Magistrates, the Nobility, Gentry, and Commons of these Realms. Grant that they may all study to serve Thee, and to discharge the Duties of their several Stations ; always remembering the great Account which they must one Day give.



Be merciful, O God, to all that are in any Affliction or Distress; that labour under Poverty or Persecution; under bodily Pains or Diseases, or under Temptation or Trouble of Mind; be pleased, O Lord, to support and comfort them, and in thy good Time to deliver them, according to thy great Mercy.

Send down the Graces of thy Holy Spirit upon all my Friends and Relations;

*Let this be varied as every one stands related.* [Particularly my Father and Mother, my Brothers and Sisters; my dear Wife, and Children]

pardon all our Sins; unite our Hearts in a mutual Love of each other; and vouchsafe to every one of us, (and all others that either pray for me or desire my Prayers) whatever thy infinite Wisdom knows to be most needful and expedient both for our Souls and Bodies. Reward all those who have been any Ways instrumental to my Good; and forgive those that have done, or wished me Evil, and grant them Repentance and better Minds.

And now, O merciful Father, I offer up  
*The Thanks-giving.* to thy Divine Majesty my unfeigned Praises in return for all those numberless Mercies and Benefits which

which thou hast vouchsafed me; more particularly I bless thy holy Name for the Mercies of the Day past; for whatever Sin I have escaped, and whatever Good I have done; for preserving me in Health and Safety; for providing so plentifully for me; for continuing to me the Enjoyment of so many Comforts: and for delivering me from the Evils which I have most justly deserved, and to which I am continually exposed. But above all, I bless and magnify thy holy Name, for the Foundation of these and all thy other Mercies, through thy Son Jesus Christ our Lord.

O Lord, give me Grace to make a right Use and Improvement of all thy Mercies.

*A Prayer for  
God's Protec-  
tion the ensuing  
Night.*

Vouchsafe me the Continuance of thy Favour and Protection: Take me this Night under the Care of thy good Providence; preserve me from all Evil, but especially from that of Sin; keep me from Fire and Thieves, and from every Adversity of Soul and Body: and after the comfortable Refreshments of Rest and Sleep, raise me up, I humbly pray Thee, in Health and Safety, with a Heart full of Love to Thee, and Zeal to thy Service, through Jesus Christ our blessed Saviour

and Redeemer; in whose prevailing Name, and in the fullest Sense of whose Words, I pray to be heard.

*Our Father, &c.*

*A Prayer for Monday Morning.*

O FATHER of Mercies, and God of all Comfort! Thou art the sweet Refreshment of our Souls, and the constant Preserver and Support of our Bodies: By Thee have I been holden up ever since I was born; and by thy Goodness it is, that I have been preserved the Night past from all Perils and Dangers, and that my frail Body has been refreshed with quiet and comfortable Rest. Great and numberless have been thy Mercies to me, O God; for which I desire, with an humble and thankful Heart, to bless and praise thy holy Name.

O that a Sense of thy Goodness may be always present to my Mind; that so the Remembrance of thy past Favours may beget in me such an humble Reliance on thy fatherly Care and good Providence, that I may perfectly resign myself to thy Disposal in all Things, and entirely submit to  
all

all thy Dealings and Dispensations towards me.

I confess, O Lord, that I am not worthy of the least of all thy Mercies; and if Thou shouldst deal with me as I have deserved, I could expect nothing from Thee but the severities of thy Wrath and Displeasure: But, O Thou! whose Property is always to have Mercy, be not extreme, I beseech Thee, to mark what I have done amiss; but for thy dear Son's Sake, pardon all my Sins, and receive me to thy Favour, without which, I am of all Creatures the most miserable. And, O let me never abuse thy Patience, nor despise thy Goodness; but let thy Fear be always before my Eyes, that I may not sin against Thee: but giving up myself entirely to thy Service, I may endeavour in all Things to obey thy blessed Will, and to keep a Conscience void of Offence both towards Thee, and towards all Men.

To this End, O Lord, vouchsafe me the Assistance of thy Holy Spirit, for of myself I am not able to please Thee; my Nature is corrupt, and miserably prone to what is evil; I am every Way beset with Temptations, and my own Experience sadly teaches me, how easily I am drawn

away by the deceitful Tempter. But, O Thou who art the Saviour of all that put their Trust in Thee, deliver me, I beseech Thee, from that cruel Enemy of my Soul, who is daily lying in wait to destroy me; be Thou my strong Hold whereunto I may always resort, and evermore mightily defend me; Thou hast been my Succour ever since I was born, O leave me not to myself, neither forsake me, O God of my Salvation. Lead me, I beseech Thee, in the Way wherein I should go; guide me with thy right Hand; and conduct me safely through the dangerous Snares and Temptations of this deceitful World; and tho' thou shouldst permit me to fall into severe Trials, yet suffer me not, I beseech Thee, to be tempted above what I am able to bear.

Let no Calamity ever drive me from Thee, nor any Prosperity cause me to forget Thee; but grant that all thy Providences towards me may work together for my Good, and be a powerful Means to bring me to Thyself, and to an entire Dependence upon Thee; assuredly believing, that all my Concernments are in the best and safest Hands, when they are under the Care and Disposal of thy infinite Wisdom and Goodness.

O Lord!

O Lord! let not the World get Possession of my Heart, which has been so often dedicated to thy Service. Let not those Pumps and Vanities which I have so solemnly renounced, become the Object of my foolish Desires; but be thou, O God, my only Joy and my Delight, my Stay and Support, my Hope and my Trust, my Rest and Comfort in this World, and my eternal Bliss and Happiness in that which is to come.

O Lord, I humbly beg thy Blessing this Day upon all my Honest Designs and Undertakings; direct me in all my Ways, that I may take nothing in Hand but what is agreeable to thy blessed Will. Let no worldly Interest or Advantage ever prevail upon me to depart from my Integrity; but amidst the various Affairs of this Life, give me Grace to set Thee always before my Eyes, that I may not sin against Thee. Thou knowest, Lord, the Weaknesses of my corrupt Nature; O let thy holy Spirit powerfully restrain me from those Sins that are most apt to betray and ensnare me: [\* *particularly*], preserve me in my Going out and Coming in, and let no Casualty or evil Accident befall me. Be Thou

\* Here may be named the Sins you are most prone to.

graciously pleased to take me, and all belonging to me, into thy fatherly Care and Protection; Keep us in Health and Safety, in Peace and Innocence, in Love and Charity; and grant that whilst we are passing through Things temporal, we may be daily preparing for those better Things that are eternal, through Jesus Christ our blessed Lord, and only Saviour; in whose Name and Words, I commend to thy Mercy and Protection, myself and all Mankind.

*Our Father, &c.*

*A Prayer for Monday Noon, or any Intermediate Time of the Day; for God's Grace to persevere in a Christian Course of Life.*

O MOST gracious and blessed Lord God! Thou art the Author and Finisher of every good Work; without Thee nothing is strong, nothing is holy; without thy preventing and assisting Grace, we are but as Dust before the Wind, carried to and fro, and easily driven away by every slight Temptation.

O Lord, I am thy Servant, dedicated to Thee long ago by holy Baptism, and devoted to thy Obedience by those solemn Engage-

Engagements, which were then made on my Behalf, and which I have since [*often*] renewed at thy holy Table, from a serious Sense and Conviction, that thy Service is the most perfect Freedom, and that without thy Favour and Love, I am of all Creatures the most miserable.

O my God; I am fully persuaded, that it is my Happiness and Privilege, as well as my Duty, to love, adore, and serve Thee. I am seriously convinced, that there is no Pleasure like that of a good Conscience; and that the greatest Satisfactions in this World, are not worthy to be compared with that Fulness of Joy, which is in thy Presence for evermore: But alas! I am sensible that my Nature is corrupt; and I know by sad Experience, that I am too prone to offend Thee, and too apt to forget the Vows and Resolutions, which I have made to serve and obey Thee.

I beseech Thee, therefore, O most merciful Father, who knowest whereof we are made, and rememberest that we are but Dust, that thou wouldst be pleased, of thy great Goodness, to pity the Weaknesses of thy poor Creature, and to vouchsafe me the Assistance of thy Grace and Holy Spirit; that I may not be tempted above what I am



able to bear, but through thy Almighty Power may be enabled to persevere in my Christian Warfare, and successfully to encounter those Enemies of my Soul, the World, the Flesh, and the Devil.

O let me never faint, or tire in my Duty, nor for the Sake of any Thing this World can offer me, be unmindful of the great and important Concern of my Salvation. Give me such a Zeal for thy Service, that the doing thy Will may be my greatest Joy and Satisfaction; and imprint on my Mind such a lively Sense of thy Love, as may inflame my Heart with the most devout and ardent Affections; that being every Day more and more weaned from this World, I may look upon all its Honours, Pleasures, and Profits, with that Coldness and Indifference, which becomes the Servant of the blessed Jesus.

Root out of my Heart, O God, by the powerful Efficacy of thy Grace, all Pride, and Envy, and Covetousness; all Bitterness, Anger, and Malice, and whatever else is contrary to the Laws and Precepts of the Gospel; and sow in my Mind the Seeds of true Religion and Goodness, that I may bring forth the Fruits of the Spirit, Love, Joy, Peace, Long-suffering, Gentleness,  
Good-

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Goodness, Faithfulness, Meekness, Temperance, and be fruitful in every good Word and Work, and that my whole Life may be one continued Act of an humble and dutiful Obedience to thy divine Commandments.

O Lord, strengthen my Faith, fortify my Mind, and give me an honest and upright Heart, that nothing may be ever able to shake my Integrity, but that notwithstanding all the Allurements and Temptations of this World, I may continue steadfast and unmoveable, always abounding in the Work of the Lord; that being faithful unto Death, I may at last obtain that Crown of Righteousness, which Thou hast promised to them, who by patient Continuance in Well-doing, seek for Glory, and Honour, and Immortality, through the Merits and for the Sake of thy blessed Son Jesus Christ our Lord. *Amen.*

*A Prayer for Monday Evening.*

OTHOU Great and Glorious God, who takest Pleasure in those that come unto Thee with Faith; look down I beseech Thee, with Pity and Compassion upon me,

me, who fall low on my Knees before Thee, confessing that my Life has been in divers Instances very provoking to thy Divine Majesty.

What shall I say unto Thee, O thou Preserver of Men! O let the infinite Merits of my dear Redeemer make Satisfaction for me; and for his Sake, I most earnestly beseech Thee, to be merciful unto me in the pardon and Forgiveness of all my Sins. Lay not to my Charge, O Lord, the Sins which I have this Day been guilty of; but let those, and all other the Follies of my Life past, be for ever blotted out of thy Remembrance; and receive me, I beseech Thee, into thy Favour, which I value above all the Happiness of this World.

Give me a lively Sense of the Folly and Danger of Sin, that I may truly and sincerely abhor that which is Evil, cleave to that which is Good, and with an unwearied Diligence follow after the Things which make for my everlasting Peace.

But, O Lord, because I am a weak and frail Creature, and am encompassed about with many Temptations, O do Thou vouchsafe to strengthen and assist me with thy Grace, that through thy most mighty Power, I may be enabled to withstand all  
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the Allurements of the World, the Flesh, and the Devil; [particularly—*here name the Sins you are most prone to.*] Let thy Holy Spirit direct and rule my Heart, that I may think and do always such Things as be rightful, and please Thee both in Will and Deed.

Thou never failest to help and govern them, who fly unto Thee for Succour; O keep me, I beseech Thee, under the Conduct of thy good Providence, and make me to have a perpetual Fear and Love of thy holy Name, that I may never dare to do any Thing that will offend Thee, but be at all Times ready to obey thy blessed Will, and cheerfully to accomplish those Things which Thou wouldest have me to do.

Let no Difficulties or Dangers in my Christian Warfare, affrighten me from my Duty; but give me such a Courage and Resolution as will support me under all Discouragements, carry me through all Trials, and enable me to triumph over the great Enemy of my Salvation; that having by thy Divine Assistance fought the good Fight and finished my Course, I may at last receive that Crown of Glory which Thou, hast promised to thy faithful Soldiers and Servants, through the Merits, and for the

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Sake

Sake of the great Captain of our Salvation, Jesus Christ the Righteous.

Extend thy Mercies, O Lord, to the whole Race of Mankind, and in a more particular Manner be gracious to this Church and Nation; bless all Degrees of Men among us, from the highest to the lowest, and more especially thy Servant, our Sovereign Lord the King. And grant that every one, from the highest to the lowest, may faithfully endeavour to promote thy Glory, and the publick Good.

Look with Pity and Compassion upon all in Affliction; strengthen and support them under their Troubles, and give them in thy good Time, Ease and Deliverance.

Bless all my Friends and Relations [*more particularly—*] vouchsafe to suit thy Graces and Blessings to our several Necessities of Body and Soul.

And now, O Father of Mercies! in an humble Sense of thy Great Goodness, I adore and praise thy glorious Majesty for all thy manifold Blessings and Mercies; particularly for those of the Day past: I bless Thee, O Lord, for whatever Good I have done, and whatever Evil I have escaped; for preserving me in Health and Safety; for providing so plentifully for me; but above  
all,

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all, I praise and magnify thy holy Name, for the Redemption of the World, by the Death and Passion of thy dear Son. O give me Grace, to make a right Use and Improvement of these and all thy other Mercies.

Be thou pleased, O Lord, still to continue to me thy Favour and Protection; Preserve me this Night from all Evil, but especially from that of Sin; give thy holy Angels Charge over me, that no evil Accident may come near to hurt me; and raise me up again in Health and Safety, with a Heart full of Love to Thee, and Zeal to thy Service, through Jesus Christ our Lord, who has taught us thus to pray,

*Our Father, &c.*

*A Prayer for Tuesday Morning.*

Holy, Holy, Holy, Lord God Almighty, which was, and which is, and which is to come; Thou art Worthy to receive all Glory, Honour, and Power; for Thou hast created all Things, and for thy Pleasure they are and were created.

I adore thee, my God, and make an entire Resignation of myself, of all that I am,  
and

and have, into thy Hands, desiring now, and to all Eternity, to depend on Thee, my God, my Creator, and continual Benefactor, my Portion, my Inheritance, and my All for ever and ever.

O God, most gracious Father, in Christ Jesus our Lord, I thank Thee for the comfortable Refreshment of the Night past, for thy Preservation of me and my Family, and all belonging to me, from Fire, Robbery, and Tempest, and other evil Accidents. Without thy Goodness and Providence, I am not able to subsist the least Moment. To Thee I owe all those Comforts of Life, Health, Peace, and Plenty, I enjoy, and a Freedom from all those Pains, and Miseries, and Evils, I am subject to, and have deserved at thy Hands.

I desire above all Things, to give most humble and hearty Thanks to thee, O God the Father, for the Redemption of the World by thy Son Jesus Christ our Lord, manifested in the Flesh to destroy the Works of the Devil. I glorify Thee for his miraculous Birth, Life, Death, Resurrection, and Ascension, for his Intercession for us at thy right Hand, for the sending the Holy Ghost the Comforter and Sanctifier,

fier, and for the Means of Grace, and Hopes of Glory.

O Lord, I beseech Thee, in and through our Lord Jesus Christ, who was pleased to suffer Death upon the Cross for our Redemption, to pardon all the Sins I have at any Time committed; and grant I may find the Power of his Death, in my dying to Sin, and rising unto Righteousness, in having the old Man, all worldly Affections and carnal Lusts, crucified with him; that the Body of Sin in me may be destroyed, that henceforth I may not serve Sin; but being freed from Sin, all Things belonging to the Spirit may live and grow in me.

But forasmuch as without Thee I am not able to please Thee, give me I beseech Thee, this Day, and all my Life, the Supplies of thy Grace and Holy Spirit, enabling me to resist and overcome the Temptations of the World, the Flesh, and the Devil, to subdue and mortify my Lusts and Passions, to purify my Soul from all Sin and Uncleanness, and to bring forth the Fruits of the Spirit in a holy and useful Life.

Grant I may order all my Words and Actions, and all my Conversation, with such Care and Prudence, as to give no Offence or Occasion of falling to any:  
but



but that I may be a good Example to others, and adorn the Doctrine of God our Saviour in all Things. O let thy Holy Spirit always direct and rule my Heart, and of thy great Goodness bring me to Life eternal.

Direct me, O God, in all my Affairs; bless my Labours and Studies, and give me Grace to do my Duty in that State of Life whereunto Thou hast been pleased to call me, and make me therewith content.

And thou, O God and heavenly Father, who hast promised to them that seek thy Kingdom, and the Righteousness thereof, all Things necessary to their Bodily Sustainance, continue to me, I beseech Thee, the Blessings I enjoy, supply me with those I want, and turn from me all those Evils which I most righteously have deserved; or which either the Malice of the Devil, or the Wickedness or Misfortunes of the World, might bring upon me.

Let all Things that befall me in this World, work together for my Good in the other; and grant me always those Things, whether prosperous or adverse, that may best conduce and be most profitable to my eternal Salvation.

I resign, O Lord, and give myself to thy Providence; I submit myself to all the  
Events

Events which it shall please Thee to bring upon me : Do with me what Thou see'st good, and let thy holy Will be done in me, and by me, for the Sake of Jesus Christ, our Lord.

O blessed Lord, whose Mercies are over all thy Works, spread the Knowledge of the Gospel all over the World ; and grant that all Christians may live according to it, and testify they are Disciples of their Lord, by doing Good, and loving one another.

Bless our most gracious Sovereign Lord King *GEORGE*, and prosper his Government ; and grant that all employed under him may discharge their several Offices faithfully to thy Glory, and the Public Good.

Preserve and sanctify more and more thy Church Universal ; support and assist the Pastors and Ministers of thy Word and Sacraments ; particularly him, under whom thy Providence has placed me.

Relieve and comfort all in Affliction, deliver them out of all their Troubles, and grant they may seriously consider thy Hand, and duly improve their Adversity.

Grant to all hardened Sinners Opportunity and Means of Repentance, and Grace to make a due Use thereof.

**Strengthen**

Strengthen the yet weak in Faith and Godliness, that they may endure Temptation, and raise up them that fall.

Grant Perseverance and Advancement in Holiness to those who love and fear Thee, and enable them to bring forth much Fruit.

Bless particularly those Persons who exercise Works of Piety and Charity in thy Church; especially the religious and other Societies in this Realm, for the Propagation of the Gospel in Foreign Parts, for Promoting Christian Knowledge at Home, for pious Conference and Charity, and for putting the Laws in Execution against Vice and Immorality; and increase the Number of them.

Send down most bountiful Lord God, thy Blessings spiritual and temporal upon *my Family*, and all my Relations, Friends, and Acquaintance, especially on those who are most dear to me, particularly on *my Wife and Children*, and those who pray for me, or have desired my Prayers; and give us all whatever Thou seeest necessary and convenient either for our Souls or Bodies.

Reward all who have done me Good, and pardon all who have done or wished me Evil, and work in them and me all that

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that Good which may make us acceptable in thy Sight, through Jesus Christ our Lord. *Amen.*

*Our Father, &c.*

*A Prayer for Tuesday Noon, or any intermediate Time of the Day, being a short Paraphrase on the Lord's Prayer.*

ALMIGHTY God, the Creator and Governor of all Things, and most bountiful Benefactor of those who fear and obey Thee; grant that all reasonable Creatures, who are capable of understanding the Greatness and Glory of thy Attributes, may unfeignedly admire and adore Thee, and express their Veneration and Praises of Thee in Ways most suitable to the Condition of their Nature and the Discoveries of thy Will.

Grant that all Mankind may come to the Knowledge and Belief of thy true Religion; that the Kingdom of Christ may be extended over all the Earth; and the eternal Laws of Godliness, Righteousness, Charity, and Sobriety may be established throughout the whole World.

Grant that all who profess this thy true Religion, may live in perfect Obedience to  
the

the Laws thereof; and that Men, as the Infirmity of their Nature will permit, may, obey Thee with proportionable Sincerity and Constancy, as do the Spirits of the Blessed in Heaven.

Bestow on us every Day, through the remaining Part of our Lives, as many of the Things of this present World, as are sufficient for our necessary Subsistence, and for the useful and innocent Conveniencies of Life.

Forgive us our Sins, and withhold the Punishments we have thereby deserved, in like Manner as we freely and heartily forgive all those Injuries and Offences, which have by others been done unto us.

Take from us the Causes and Occasions of Temptations, or else deliver us from the Power of them, that we may not be moved either with the Enticements of Riches, Honours, or Pleasures, or with the Fear of Want, Disgrace, or Pain, to do any Thing knowingly contrary to thy Will; and deliver us from all the Evils and Calamities which either the Malice of the Devil, or the Wickedness or Misfortunes of the World might bring upon us.

These Petitions I beg of Thee, O God, knowing that Thou *canst*, and trusting in thy  
thy

thy Mercy that Thou *wilt* do for us more than we can desire, or do deserve, who art infinite in Power, Glory and Majesty, from everlasting to everlasting. *Amen.*

*A Prayer for Tuesday Evening.*

O MOST Great and Glorious Lord God; who art just and terrible in thy Judgments to all obstinate and rebellious Sinners, but of infinite Pity and Compassion to such as truly repent and turn unto Thee! Hear, I beseech Thee, the Prayers of thy humble Servant, for the Pardon and Forgiveness of all my Sins.

O let the infinite Value of the Sufferings of thy Son Jesus Christ be accepted by Thee, as an Atonement for all my Follies and Transgressions; and for his Sake, I beseech Thee to be reconciled unto me, who acknowledge my Vileness, and am unfeignedly sorry that I have ever offended Thee, to whom I owe all the Returns of Love, Duty, and Obedience that can possibly be paid by a Creature to his Creator.

Give me such a true and unfeigned Repentance of all my Sins, as may produce in me a thorough Change and Amendment

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of Life: open thou mine Eyes, that I may see and observe all the evil Dispositions of my corrupt Nature, and by the Assistance of thy good Spirit, may be enabled to mortify and subdue them, and to bring my Mind to an entire Conformity to thy blessed Will.

Grant that the Remembrance of my past Follies and Miscarriages may make me more careful of my Actions for the Time to come, and more watchful against those Snares and Temptations, which have at any Time betrayed me.

Let the Consideration of thy Patience and Forbearance excite in my Heart such a sincere Love to Thee, and such a Fear of offending Thee, that neither Riches nor Honour, nor any Thing else that this World can offer, may be ever able to draw me from my Duty.

Convince me, O Lord, that Sin is the greatest of all Evils; that Guilt and Misery are always inseparable; and that there is no true Happiness in this Life, but what results from the Testimony of a good Conscience, and the Hopes of thy Favour; and grant that these momentous Truths may be so deeply imprest on my Mind, that I may make it the great Study and Care of my whole Life,

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to be of the Number of those, whom Thou lovest and delightest in.

Give me Grace, O merciful Father, to lay aside every Weight, and the Sin that does so easily beset me, that I may run with Patience the Race which Thou hast set before me. Deliver me from an immoderate Care and Concern for the Things of this World; and give me such an entire Acquiescence in thy divine Will and Pleasure, such a perfect Dependance on thine infinite Wisdom and Goodness, that no envious nor discontented, no murmuring nor repining Thoughts may possess my Heart, but a chearful and thankful Spirit may at all Times rule and govern me: And whatever Share of Temporal good Things Thou shalt be pleased to give me, O give me Grace to employ it to thy Glory, the Good of others, and the eternal Benefit of my immortal Soul. All which I humbly beg, for the alone Merits and Sake of thy beloved Son Jesus Christ our Lord.

Extend thy Mercy, O God, to all Mankind: In a more particular Manner be gracious to these sinful Nations; pardon our great and crying Sins; avert the Judgment which we most justly have deserved, and give us Grace to turn from all our Evil



Ways, that Thou may'st delight to dwell among us, and may'st be our God, and we thy People.

Bless and preserve our Sovereign Lord King *GEORGE*; and grant that all who are in Authority under him, may faithfully endeavour to promote thy Glory, and the Good and Welfare of this Church and Nation.

Look with Pity and Compassion upon all thy afflicted Servants: be a Father to the Fatherless, and a Husband to the Widow; heal the Sick; supply the Wants of the Poor and Needy; and grant to all that are in Affliction, a patient Submission to thy blessed Will.

Bless all my Friends and Relations, especially—Reward all that have done me Good, and forgive all that have done or wished me Evil; and vouchsafe to every one of us, from the highest to the lowest, whatever thy great Wisdom knowest to be needful both for our Souls and Bodies.

And now, O most merciful Father, in an humble Sense of thy great Goodness, I adore and praise thy glorious Name for all the Manifestations of thy Love and Kindness vouchsafed unto me.

I bless Thee for my Being, for my Reason,

son, and all the Endowments and Faculties of my Soul and Body; for my Health, Friends, Food, and Raiment, and all other Comforts and Conveniences of my Life; for thy continual Care and watchful Providence, over me, through the whole Course of my Life; and particularly for thy Preservation the Day past.

Give me Grace, O Lord, I beseech Thee, to make a right Use and Improvement of all thy Blessings; and be thou graciously pleased to take me, and all that belong to me, this Night, under the Care and Protection of thy Fatherly Providence. Give thy holy Angels Charge over us, that no Evil may come near to hurt us; and grant us such Refreshments of Soul and Body, as may enable us chearfully to go through the Duties of that Station wherein Thou hast placed us; and when Thou shalt be pleased to call us out of this World, O let us be found of the Number of thy faithful Servants, thro' the Merits of Christ Jesus, our blessed Saviour and Redeemer, for whom my Soul does bless and praise Thee, and in whose most holy Words I sum up all our Wants, saying,

*Our Father, &c.*

*A Prayer for Wednesday Morning.*

O MOST gracious God! who art the Author of all the good Things that I enjoy; in Thee I live, and move, and have my Being; and to thy good Providence I ascribe it, that I am now in Health and Safety; that I have enjoyed the comfortable Refreshments of the Night past, and that none of those Evils which I have justly deserved, have come nigh me, or my Dwelling; for these, O Lord, and for all thy other Mercies, I desire to adore and bless thy glorious Name, humbly beseeching Thee to accept this my Morning Sacrifice of Praise and Thanksgiving, in and through the Merits and Mediation of my dear Redeemer.

For his Sake, O Lord, I humbly beseech Thee to pardon all my Sins, and grant that a due Sense of thy Mercies may be so deeply impressed upon my Mind that I may love Thee above all Things, and manifest the Sincerity of that Love, by a constant and habitual Care to do what is pleasing to thy Sight.

O Lord! there is nothing that I desire so much, as to be of the Number of thy faithful  
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ful Servants ; to this End vouchsafe me the Assistance of thy good Spirit, to enable me to withstand the Temptations of this wicked World, and with an undaunted Courage and Resolution, to bear up under all the Trials and Difficulties which I shall meet with in my Christian Warfare.

Grant, O Lord that I may never have any Fellowship with the unfruitful Works of Darknes, nor grieve thy blessed Spirit by any impure and sinful Desires ; but as I have given up myself to the Service and Obedience of my great Lord and Master Jesus Christ ; so teach me to walk in his Laws, to conform myself to his Precepts, and to endeavour, as much as in me lies, to imitate his Example.

Let my Conversation be always such as becometh the Gospel ; and grant that I may daily endeavour to mortify my corrupt Inclinations ; to cleanse myself from all Filthiness of Flesh and Spirit, and to bring every inordinate Desire to the Obedience of thy Will.

Give me a Heart truly honest and upright, and so stedfast and immoveable in the Ways of Truth and Justice, that no worldly Interest or Advantage, how promising or great

great foever, may be able to shake my Integrity.

In the Use of honest and lawful Means, give me Grace to depend upon thy Providence, and to rest contented under all the Dispensations of thy infinite Wisdom and Goodness. And though Thou shouldst see fit to deprive me of any, or even all the Comforts of this Life; yet, O gracious Father, leave me not destitute of those Things that accompany Salvation; nor deny me thy Favour, which is better than Life itself: Whatever Thou art pleased to deprive me of, yet take not from me, I beseech Thee, the Comforts of thy Holy Spirit; but in all the Troubles and Disappointments of this World, in all the Calamities and Trials I shall meet with here, be Thou my only Refuge and my Support, my Stay and my Trust, my Saviour and mighty Deliverer. Stand by me in all Trials, succour me in every Temptation, support me in Discouragements, and advise me in all difficult Cases: But especially, O Lord, I most importunately beseech Thee, that when the Time of my Dissolution draws nigh, and all Things here begin to fail me, Thou wouldst then vouchsafe to strengthen and support me, and at last receive me into thy blessed Kingdom,

Kingdom, through the Merits, and for the Sake of my eternal Advocate and Mediator, Jesus Christ our Lord.

Be Thou pleased of thy great Goodness, O Lord, to continue to me thy Favour and Protection. Direct and guide me, sanctify and preserve me. Let thy watchful Providence be my Guard and Defence. Keep me in thy Fear all the Day long, and grant that I may take nothing in Hand but what is agreeable to thy blessed Will. Into thy Hands I commend my Soul and Body, and all that are related to me, humbly beseeching Thee to keep us from all Evil; to lead us into all Good; and to carry us safely through the Dangers and Temptations of this wicked World, to that Place of everlasting Rest and Peace, which Thou hast prepared for thy faithful Servants, through the Merits of thy beloved Son Jesus Christ our Lord; in whose Words I recommend the Wants of all Mankind, together with my own.

*Our Father, &c.*

*A Prayer for Wednesday Noon, or any intermediate Time of the Day.*

O MOST gracious God and merciful Father! I beseech thee, for the Sake of thy dear Son Jesus Christ, to pardon and forgive all the Sins and Transgressions, which I have at any Time committed against thy divine Majesty.

In Confidence of thy great Mercy and Goodness to all that are truly desirous to love and serve thee, I humbly implore the Grace and Assistance of thy Holy Spirit, to enable me to become every Day better, and to reform whatever has been amiss in the Temper and Disposition of my Mind, or in any of the Actions of my Life: Grant me the Wisdom and Understanding to know my Duty, and the Heart and Will to do it.

Vouchsafe me the continual Presence and Direction, the Assistance and Comforts of thy Holy Spirit, whereby I may be disposed and enabled to do thy Will with Delight and Cheerfulness, and with Patience and Contentedness to submit to it in all Things.

Endue me, O Lord, with a true Fear and Love of Thee, and with a prudent Zeal for thy

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thy Glory. Increase in me more and more the Graces of Charity and Meekness, of Justice and Fidelity. Give me Humility and Patience, and a Firmness of Spirit, to bear every Condition with Constancy and Equality of Mind.

Enable me, O Lord, to subdue and conquer every inordinate Lust and Passion, and to govern all my Appetites by Temperance, and Purity, and Meekness of Wisdom; setting thee always before me, that I may not sin against thee.

Create in me a clean Heart, O God; and renew a right Spirit within me. Purify my Soul from all evil Thoughts and Inclinations, from all bad Intentions and Designs. Deliver me, O Lord, from Pride and Vanity, and from immoderate Self-love, and obstinate Self-will; and from all Malice, Envy, and Ill-will towards my Neighbour:

O make me to love thee as I ought, above all Things; and let the Interest of thy Honour and Glory, be ever dearer to me, than my own Will or Reputation, or any temporal Advantage whatsoever.

Subdue in me the evil Spirit of Wrath and Revenge; and dispose my Heart patiently to bear Reproaches and Wrongs, and



to be ready not only to forgive, but to return Good for Evil.

Assist me, O Lord, more especially, in the faithful and conscientious Discharge of the Duties of that Station in which thou

haft placed me: [*—make me a kind and affectionate Husband, a careful and loving Father, a prudent and discreet Master.*]

And grant that I may employ all the Abilities and Opportunities which thou shalt give me, for thy Glory, and the Good of those committed to my Care.

Confirm me, O God, in all my holy Desires and Resolutions; and O do thou keep it for ever in the Purpose and Resolution of my Heart, to love and serve, and obey thee, through Jesus Christ our blessed Lord, and only Saviour; in whose Words I commend the Wants and Necessities of all Mankind, together with my own.

*Our Father, &c.*

*A Prayer for Wednesday Evening.*

O MOST Glorious and everlasting God, who inhabitest Eternity, and dwellest in that Light which no mortal Eye can approach

proach unto; I thy unworthy Servant beg leave to present my Prayers before thy divine Majesty.

O Lord! I confess, that notwithstanding all thy gracious Dealings and Dispensations towards me, I have neither loved thee, served thee, nor obeyed thee as I ought to have done.

The Cares and Concerns of this Life are too apt to busy and employ my Thoughts, and make me cold and remiss in the great and important Work of my Salvation.

O my God! I lament and bewail the Corruption of my Nature, and my manifold Sins and Transgressions. Where shall I fly for Succour but unto thee, who art a God of infinite Love and Pity? O pity my Weaknesses, and forgive and wash away all my Sins, in the Blood of that immaculate Lamb Christ Jesus, that neither those which I have this Day committed, nor any other the Follies of my Life past, may be ever had in Remembrance before thee.

O reserve not my Sins to be punished in the Day of thy fierce Wrath and Displeasure! but bury them all in the Depth of thy everlasting Mercy, that they may never rise up to my confusion here, nor my Condemnation hereafter. . Look upon me, O Lord,

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as a reconciled Father in Christ Jesus; speak Peace unto my Conscience, and say unto my Soul, I am the God of thy Salvation.

But, O Lord, I beg not only the Pardon of my Transgressions, but most earnestly entreat thee (who hast promised to give thy Holy Spirit to them that ask it) that thou wouldst enable me to forsake every evil Way, and to walk before thee in Newness of Life. Let not Sin reign in my mortal Body, nor any sinful Desires take Possession of my Heart; but by the powerful Efficacy of thy Grace, destroy in me all evil Habits and irregular Dispositions, and whatsoever opposes itself to thy most holy Will and Commandments.

Give me, O Lord, a lively Sense and Conviction of the Shortness and Uncertainty of all Things here below: that my Heart being weaned from the Love of this World, it may daily more and more aspire after those Joys which are at thy right-Hand for evermore.

Make me, O gracious God, a faithful and a wise Steward of all those Talents thou hast committed to my Trust. Let me never apply thy Blessings to any sinful or unworthy Purposes, nor abuse thy Mercies by any ungodly Use of the least of thy good Creatures; but give me Grace to improve them to thy  
Glory,

Glory, the Good of my own Soul, and in the Comfort and Relief of my distressed Brethren; that being rich in good Works, and having laid up a rich Treasure in Heaven, I may (when this earthly Tabernacle shall be dissolved) have a Building of God, a House not made with Hands eternal in the Heavens, thro' our Lord and Saviour Jesus Christ.

Extend thy Mercy, O God to all Mankind; have Pity upon all Jews, Turks, Infidels, and Hereticks, and bring them to the Light and Knowledge, and Practice of thy Laws.

Bless thy Holy Catholic Church, and especially that Part of it which thou hast planted in these Kingdoms; remove out of it all Errors and Corruptions, all Divisions and Dissensions; and let Love and Charity and Good-will be visible in the Lives of all its Members.

Reform all Things amiss in these Kingdoms. Root out from among us all Profaneness and Impiety; all Uncharitableness and Animosities; that we turning from all our evil Ways unto thee, the Lord our God, thou mayest turn from thy Displeasure against us, and delight over us to do us Good; to build us up, and not to destroy us. Bless and protect our Sovereign Lord  
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the King, and make him an Instrument in thy Hands of great Good to this Church and Nation.

Look down with Pity and Compassion upon all those, who are in Trouble, Sorrow, Need, Sicknes, or any other Adversity. Comfort and support them under their Afflictions, and give them in thy due Time a happy Deliverance.

Send down thy Blessings, spiritual and temporal, upon all my Friends and Relations, more particularly upon——Give us what thou see'st most profitable for us. And as thou best knowest all our Wants, so be thou pleased to suit thy Graces and Blessings to the several Necessities of our Souls and Bodies.

To these my Prayers and Intercessions, I desire likewise, O most merciful God, to add my unfeigned Thanks and Praise to thy incomprehensible Majesty, for all the Mercies and Benefits which thou hast so freely and undeservedly conferred upon me.

I bless Thee for my Creation and Preservation; for my Health, Strength, Peace, and Safety; for thy continual Care and watchful Providence over me ever since I was born; and for all the Comforts and Conveniences I have hitherto received; and in particular,

particular, for the Mercies and Refreshments of the Day past.

I confess, O Lord, my Unworthiness of thy Mercies, but in Confidence of thy infinite Goodness, I beg Leave to commend my Soul and Body to thy Fatherly Care and good Providence, humbly beseeching thee to take me, and all that belong to me, this Night, under thy Almighty Protection.

Refresh our Bodies with quiet Rest and Sleep, and our Souls with the Consolations of thy Holy Spirit; and when thou shalt think fit to take us out of this World, give us everlasting Rest and Peace in thy eternal Kingdom, through the Merits, and for the Sake of our Blessed Saviour and Redeemer Jesus Christ; who hath taught us when we pray, to say,

*Our Father, &c.*

*A Prayer for Thursday Morning.*

O LORD, the Creator and Governor of the World! Thou art a God of infinite Power, Wisdom, and Goodness, and thy tender Mercies are over all thy Works; I thy unworthy Servant fall low on my Knees before thy Throne of Grace, to renew the Tribute of my humblest Praise  
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and Adoration, to thy great and glorious Majesty.

Blessed be thy Name, O God, for sending thy Son our Lord Jesus Christ into the World to die for the Redemption of Mankind, and for all the Benefits and Advantages which I have received thereby.

Blessed be thy holy Name that I was born of Christian Parents, and early dedicated to thee by Baptism, and for all the Means and Opportunities which thou hast given me of becoming wise unto Salvation; for the Assistances of thy good Spirit, and for inclining me so early to love and fear thee.

I thank thee, O Lord, for all the temporal Blessings I have received; for that Measure of Health which I have enjoyed; for the many Friends and Relations thou hast given me; and for that competent Maintenance and Provision thou hast made for me. Particularly, O Lord, I bless thy holy Name, that thou hast protected me the Night past from the Powers of Darkness, and every evil Accident, and hast now raised me up in Health and Safety to praise thy Goodness.

O Lord, raise me up also, I pray thee, to Newness of Life, and grant me such a Sense of thy Goodness as may excite in my Heart  
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a sincere Love to thee, and a holy Care to please and obey thee in all Things.

Pardon, I most humbly beseech thee, all my past Ingratitude, and undutiful Behaviour towards thee, and let me never forget the many and great Obligations thou hast laid upon me to become thy faithful and obedient Servant.

I confess, O Lord, that I am not able of myself to please thee; but since thou hast promised to give thy Holy Spirit to them that ask it, with an humble Reliance on thy most gracious Promises, I beseech thee to vouchsafe me his divine Assistance, to enable me to do my Duty towards thee, and towards all Men.

Endue me, O most gracious God, with a Spirit of true and fervent Devotion to thee my Creator and Redeemer; with an honest, upright and charitable Heart towards all my Neighbours; and with a contented, meek and humble Mind, in every Condition and State of Life, in which thou shalt be pleased to place me.

O Lord, convince me more and more of the Vanity and Emptiness of all earthly Enjoyments, that my Heart being lifted up above the Pleasures of this Life, it may surely there be fixed, where true Joys are to  
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be found. Grant that I may seek thy Kingdom and the Righteousness thereof in the first Place, and prefer thy Favour, and the Testimony of a good Conscience, before the greatest Happiness this World can promise me. Let neither Hopes nor Fears, neither Pleasure nor Profit, be ever able to draw me from my Duty; but being steadfast and immoveable, I may always abound in the Work of the Lord, knowing that my Labour shall not be in vain in the Lord.

And now, O Lord, I humbly pray thee to take me, and all that are near and dear unto me, this Day, under the Care and Protection of thy good Providence. We are safe so long as we are in thy Hands; O let us never cast away our Confidence in thee, nor place it any where but in thee. Be with us in all Dangers and Temptations; keep us from all Things that may hurt us; preserve us more especially from the Sin that does most easily betray and ensnare us. Give us such a Measure of Health, and other temporal Blessings, as thou seeest best and most fitting for us; and grant us the Assistance of thy good Spirit, that in our several Stations and Employments, we may keep a Conscience void of Offence both towards thee, and towards all Men, through  
Jesus

Jesus Christ our Lord; in whose holy Words, I commend both my own and the Wants and Necessities of all Mankind.

*Our Father, &c.*

*A Prayer for Thursday Noon, or any intermediate Time of the Day.*

O LORD, the great Creator and Governor of all Things, I fall down before thee in an humble Adoration of thy incomprehensible Majesty, acknowledging that I depend entirely upon thee; praising and magnifying thy most glorious Power, Wisdom, and Goodness, which are every where conspicuous: and rendering unto thee my most hearty Thanks, for all the Favours and Benefits which thou hast so freely and undeservedly conferred upon me. Thou art bountiful to the whole World: All thy Works praise thee, O Lord, and we, the Children of Men, ought more particularly to bless thee and speak good of thy Name; for we have received singular Marks and Tokens of thy Favour; being made after thy own Image, and endued with reasonable and immortal Spirits, that we may reflect on thee the Author of our Being, and become like unto thee in Wisdom, Holiness,

ness, Goodness and Truth; but above all, I desire to remember that great Demonstration of thy Love, in giving thy dear Son to live among us, to die for us, and thereby to give us (upon the conditions of Faith and sincere Obedience) an assured Hope of immortal Life.

O Lord, I love thee, and renew the Oblation which I have often made of my Soul and Body to thee; I wait upon thee still for what thou see'st Good for both; I hope in thy everlasting Mercy, humbly beseeching thee to pardon all my Forgetfulness of thee, and Ingratitude to thee; and I most earnestly implore the Grace of thy Holy Spirit to preserve in my Mind a powerful Sense of thee, an ardent Love to thee, and a holy Care to please and obey thee in all Things.

Give me the same Mind and Spirit which was in Christ Jesus our Lord; the Spirit of Wisdom and Understanding, and the Fear of thee; the Spirit of Meekness, Humility, Purity, and Charity; and grant that I may do thy Will with the like Cheerfulness, Zeal, Constancy, Patience, and Perseverance, that he did.

Blessed be thy Name, O Lord, for all the Helps and Assistances of thy good Spirit,

rit, which thou hast already blessed me withal: O vouchsafe still to continue to me thy gracious Favour and Protection; and as thou hast preserved me hitherto this Day, so bless me the remaining Part of it; Keep me in Peace and Innocence, in Love to thee, and Charity to my Neighbour; and since in all my Ways I acknowledge thee, do thou direct my Paths, and teach me to manage all my Affairs with Prudence and Discretion. Thou art my Hope and my Confidence, my Satisfaction and my Peace, my Glory and my Joy; O be thou pleased to conduct me by thy good Spirit, through all the Business and Enjoyments, through all the Temptations and Troubles of this Life; and never leave nor forsake me, but bring me at last to that blessed Place, where our Lord Jesus Christ liveth and reigneth with thee, in the Unity of the same Spirit, World without End. *Amen.*

*A Prayer for Thursday Evening.*

O ETERNAL and infinitely Glorious God, the great Creator, gracious Preserver, and wise Governor of the World; I thy unworthy Servant fall down before thee at  
this

this Time, to present my Prayers and Supplications before thy Throne of Grace.

I admire and adore the incomprehensible Perfections of thy Nature, and gratefully acknowledge thy marvellous and undeserved Goodness towards me and all thy Creatures. I have nothing, O Lord, but what I received from thee; thou freely gavest me my Being, and madest me in a Capacity to know, and serve, and enjoy thee for ever? and out of the same infinite Bounty and Goodness thou hast continued to me the Being which thou at first gavest me, and hast delivered me from a Multitude of Evils, which might have justly befallen me, and bestowed Mercies and Favours both upon my Soul and Body, more than I can number. O that I could say I had made Returns unto thee in any Measure suitable to the Benefits which I have received from thee: But alas! I must with Shame acknowledge, that I have been guilty of great Ingratitude towards thee, the Fountain of all Good; I have been an unprofitable and unworthy Servant, and have neither loved thee, served thee, nor obeyed thee, as I ought, to have done.

O Lord, it is owing to thine infinite Mercy and Goodness, that I have now an  
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Opportunity of humbling myself before Thee; O let thy Goodness and Forbearance, O Lord, lead me to a true and unfeigned Repentance of all my Sins; and for the Sake of thy beloved Son, (in whom alone thou art well pleased) spare me, O good Lord, spare me, and be not angry with me for ever; wash away all my Sins in that Fountain, which thou hast opened for Sin and Uncleanness, that nothing may interpose between thy Mercy and my poor Soul. Lay not to my Charge, O merciful God, the Sins which I have this Day committed; and not only pardon them, but give me Grace from henceforward entirely to leave and forsake them, and to amend my Life according to thy holy Word.

Make me always mindful that thou art every where present, and privy to my most secret Thoughts; that I may never dare to do any Thing but what is pleasing in thy Sight. Possess me, O Lord, with a lively Sense of the Frailty of my Life, the Certainty of a Judgment to come, the unspeakable Glories of Heaven, and the most dreadful Torments of Hell, that I may in good earnest set about the great Work of my Salvation, and never be so foolish, as to prefer the Pleasures of Sin, which are but

for a Season, before that everlasting Fulness of Joy which is in thy Presence for evermore; but that duly considering the vast Disproportion there is betwixt this Life, and my eternal State, I may live as becomes the Gospel of Christ, working out my Salvation with the greatest Care and Circumspection; that when the great and terrible Day of the Lord shall come, I may be admitted to the Inheritance of the Saints in Light, thro' the Merits, and for the Sake of my blessed Sayiour and Redeemer, Jesus Christ the Righteous.

O Lord! I pray not for myself alone, but for the whole Race of Mankind, and in a more especial Manner for this Church and Nation to which I belong. Let the Virtue and Efficacy of Christ's Death and Passion be extended far and wide, and grant that true Religion and Virtue may every where flourish and abound,

Bless all Orders and Degrees of Men amongst us, especially thy Servant our Sovereign Lord King *GEORGE*, our gracious Queen *Charlotte*, his Royal Highness *George* Prince of *Wales*, and all the Royal Family; Endue them with all those Graces and Virtues which may enable them to discharge their several Trusts in such a  
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Manner as may promote thy Honour and Glory, and the Peace and Prosperity both of Church and State.

Hear the Prayers of the Sick and Needy and of all that labour under any Trouble or Affliction; and of thy fatherly Goodness comfort and relieve them according to their Necessities.

I commend to thy particular Favour and Protection, my——and all my Relations and Friends; let thy Fear be ever before their Eyes; let thy Blessing always rest upon them; and grant them all Things necessary for Life and Godliness.

Accept, O Lord, I humbly beseech thee, the Evening Sacrifice of my unfeigned Praises, which I now offer up to thy Divine Majesty, for thy great and manifold Mercies vouchsafed unto me; and more particularly for the Mercies of the Day past; for preserving me in Health and Safety; for providing so plentifully for me, and continuing to me the Enjoyment of so many Comforts. And I most humbly beseech Thee to continue thy Mercy and Goodness towards me and all belonging to me. Defend us this Night from all Dangers both of Soul and Body; grant us quiet and refreshing Sleep; and if thou art pleased to



add another Day to our Lives, give us Grace to employ it in such a Manner as may be well-pleasing in thy Sight; thro' the Merits, and for the Sake of thy beloved Son Jesus Christ our Lord. *Amen.*

*Our Father, &c.*

*A Prayer for Friday Morning.*

O MOST Holy, most Merciful, and most Gracious Lord God; thou art the inexhaustible Fountain of all Good, the Source and Spring of all our Comforts here, and the sure and certain Foundation of all our Hopes hereafter: Look down from Heaven, the Habitation of thy Holiness, upon me, who humbly beg Leave to renew my Praises to thy Divine Majesty, in whom I live, and move, and have my Being.

O Lord! I acknowledge, that under thy Protection I have this Night slept secure, and by thine infinite Goodness it is, that I am now in Health and Safety: Praised therefore be thy Name, O Lord: O let all that is within me praise thy holy Name; as long as I live I will magnify thee, O God, for thou art my Creator, my Preserver, and my constant Benefactor.

Pardon, O most merciful Father, all the

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unworthy Returns I have made for the manifold Favours I have received from Thee; and grant me for the Time to come, such a Sense of thine infinite Goodness and Mercy, that I may love thee with all my Heart, with all my Soul, and with all my Strength; that I may study to please thee in all Things, and be afraid of nothing so much as thy Displeasure.

To this End, O gracious Lord, make me truly sensible of the Vanity of this World; that I may not be carried away with the Force and Power of sensible Objects, nor brought under the Dominion of those Lusts, which war against the Soul. Give me Grace so to use the World, as not to abuse it; and grant, that neither the Cares of this Life, nor the Deceitfulness of Riches, may ever make me neglect the great Work thou hast given me to do. Root out of my Heart all covetous Affections and Desires, and let it be my great Care and Concern to provide for Eternity, and to lay up a Treasure in Heaven, which faileth not.

Deliver me, O my God, from Pride and Vain-glory; from a fond Conceit of myself, or a mean Opinion of others; from a censorious and uncharitable Spirit; from an envious and malicious Temper; and from all those sinful and corrupt Affections that

are so hateful in thy Sight ; and O be thou pleased to endue me with that Wisdom, which is from above ; which is first pure, and then peaceable ; with that Meekness and Humility which is in thy Sight of so great Price ; and with all those holy and Christian Dispositions that thou lovest and delightest in.

Make me always mindful of my own Frailty, of the Shortness and Uncertainty of this Life, and of the Eternity of the next. Make me careful so to live, as I shall wish I had done when I come to die ; O let not Sickness or Death ever surprize me unawares, or find me in a State unprovided ; but grant that I may finish the great Work of my Salvation before the Night comes when no Man can work ; that so having laid up a good Foundation of Hope and Comfort against the Day of Trouble and Sickness, I may, whenever thou shalt be pleased to call me hence, cheerfully resign up my Soul into thy Hands ! And Oh, do thou vouchsafe to receive it to thy Mercy, through thy Merits and for the Sake of thy dear Son Jesus Christ the Righteous.

Be with me, O Lord, this Day : Let thy Blessing accompany all my honest Labours and Endeavours ; and grant that I may take nothing in Hand but what is agreeable to  
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thy blessed Will. To thee I humbly beg Leave to commend my Soul and Body, and all that stand in any Relation to me; beseeching thee, of thy great Goodness, to take us under thy Protection, to defend us from all Evil, and to lead us into all Good. Grant that whilst we are engaged about Things temporal, we may not forget the Things that are eternal; nor be unmindful of that great Account which we must one Day give. O Lord, leave us not to ourselves, but guard us from those Snares and Temptations that every where surround us. Conduct us by thy good Spirit, through the Affairs and Business of this Life, that we may at last arrive at that Place of everlasting Rest and Peace which thou hast prepared for those who truly and sincerely love and fear thee, through the Merits and Intercession of thy beloved Son, Jesus Christ our Lord; in whose most comprehensive Words, I sum up my own, and the Wants of all Mankind, saying,

*Our Father, &c.*

*A Prayer for Friday Noon, or any Intermediate Time of the Day.*

O ALMIGHTY God, who hast promised to hear the Petitions of them that ask in thy Son's Name, I beseech thee mercifully to incline thine ears to me, that am now come before thee, to offer up my Prayers at the Throne of Grace, in the Name, and thro' the Mediation of thy beloved Son ; for his Sake, O Lord, I humbly beseech thee, to look upon me with the Tenderness and Bowels of a compassionate Father : And since thou hast taught me to call thee Father, O make me to render unto thee the Love and Obedience of a Child.

Give me a holy Disdain of the deceitful Pleasures, Honours, and Riches of the World ; and so raise my Mind above the Things of this Life, that I may always have my Conversation in Heaven, from whence I look for my Saviour, the Lord Jesus Christ.

Strike such an Awe into my Heart, that I may humbly reverence thy Name, which is great, wonderful, and holy, and fear nothing so much as thy Displeasure : And O do thou establish thy Throne, and rule for ever in my Soul ; and by the mighty Power  
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of thy Grace subdue in me all those rebellious and corrupt Affections that exalt themselves against thee; that being a faithful Subject of thy Kingdom of Grace here; I may not fail to attain thy Kingdom of Glory hereafter.

Enable me, O Lord, by thy Grace; chearfully to submit to thy Will in all thy Dispensations, and readily to perform all thy Commands. Give me that heavenly Zeal to thy Service, wherewith the blessed Angels of thy Presence are inspired, that I may never be weary of well-doing nor slacken my Endeavours after the Attainment of everlasting Life; but obeying thee with the like Fervour and Alacrity that they do; I may be joined with them to sing eternal Praises to God, and to the Lamb for ever.

O Lord; vouchsafe me that continual Supply of thy Grace and Holy Spirit, which may sustain and nourish my Soul unto Life eternal; and be thou pleased also to provide for my Body, whatever thy great Wisdom seest to be fitting for me.

O Lord! I confess I have, by my Sins, rendered myself unworthy of the daily Bread thou feedest me withal; but, O let thy tender Mercies abound towards me, in the Forgiveness of all my Sins; and since I

have much to be forgiven myself, make me always ready to forgive others likewise, and to endeavour, as much as is possible, to be merciful, even as thou my Father in Heaven art merciful.

But because the Frailty of Man without thee cannot but fall, O do thou strengthen me against the many Temptations which daily assault me; leave me not under the Power and Dominion of Sin, but save me, and deliver me for thy Mercy's Sake in Jesus Christ our Lord; to whom with thee, O Father, and the Holy Ghost, be all Glory, Honour, Power and Dominion, throughout all Ages. *Amen.*

*A Prayer for Friday Evening.*

MOST Great, most Holy, and most Glorious Lord God! thou hast created the Heavens and the Earth, and all Things that are therein; thou upholdest them all by the Power of thy Word, and the Host of Heaven praiseth thee: What am I, that I should presume to speak unto thee, or to lift up my Eyes to that Place of Purity where thou dwellest?

O Lord! thou hatest Iniquity with a perfect Hatred, yet I am assured, that thou delightest in the Ways of Mercy; that thou  
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art a tender Lover of Souls ; and not only permittest, but inviteest us, miserable Creatures, to come unto thee.

With humble Confidence, then, O Lord, I lift up my Soul unto thee, beseeching thee, in much Mercy to look upon me, and to ease me of the Burden of my corrupt and sinful Inclinations : O cast me not away from thy Presence ; but for the Sake of my dear Redeemer, receive me graciously to thy Mercy ; and let the Merit of his bitter Death and Passion atone for all the Follies and Miscarriages of my Life past. Forgive, I meekly beseech thee, whatever I have done amiss this Day, and all my Life past, either against thee, my Neighbour, or myself ; O cleanse me from all my secret and unknown Transgressions : And, O merciful Father, grant that I may seriously consider and reflect upon the Foulness and Deformity of Sin ; and what dreadful Threatenings thou hast denounced against it ; that I may become a true and sincere Mourner for my past Sins, and, as far as is possible, redeem my mis-spent Time, by employing the Remainder of my Days in thy Service, and to thy Glory. O make me wise unto Salvation, and give me that Hatred and Abhorrence of Sin and Iniquity,



quity, that I may abstain from every Kind and Sort of Evil.

Give me, O Lord, a new Heart, new Affections, and new Desires; that I may love thee with more sincerity, and serve thee with greater Faithfulness than I have ever yet done:

Convince me of the Vanity and Uncertainty of all Things here below, and grant that I may make thee my only Joy and my Delight, my Stay and my Trust, my Guide and my Counsellor; and be so delighted with the Ways of thy Commandments, that one Day in thy Service may be dearer to me, than a thousand spent in Vantiy and Folly.

Teach me, O Lord, so to number my Days, that I may apply my Heart unto true Wisdom; and grant that in the Days of Health and Prosperity, I may consider my latter End, and remember and provide for that great Account which I must one Day give before the Judgment-seat of Christ; that when the Hour of my Departure shall come, I may meet Death without Fear and Amazement; and with a wellgrounded Hope of thy Mercy and Goodness, may chearfully resign up my Soul into thy Hands, and may be willing, and even desirous to leave this World, when thou my

God, in thy great Wisdom, shall see it fitting.

O Lord! let me never be separated from thee! but grant that I may be of the Number of thy faithful and obedient Servants, who are united to thee by grace and good Works in this Life, and will hereafter live with thee in endless Bliss and Happiness; through the Merits, and for the Sake of thy beloved Son Jesus Christ, our Lord and only Saviour.

O Lord, to thy merciful Providence I commend the Wants and Necessities of all Mankind; cause the Light of thy glorious Gospel to shine in all the dark Corners of the Earth. In a more especial Manner, I pray for the Good and Welfare of this Church and Nation to which I belong, beseeching thee to pardon all our Sins, to turn away thy Displeasure from us, and to make us a peculiar People zealous of good Works.

Protect and defend our Sovereign Lord the King, and grant that under him we may lead quiet and peaceable Lives, in all Godliness and Honesty.

Bless the Work of Faith, and Labour of Love, of all those who zealously endeavour to stop the Torrent of Vice, and to promote

mote the Interest of Virtue and true Religion among us.

Hear the Cry of the Poor and Needy, give Ease to those who are under any Affliction of Mind or Body, and lay not more upon them than thou wilt enable them to bear.

I pray thee in a more especial Manner, to be gracious to all my Friends and Relations, and more particularly to ——— O Lord! thou art thoroughly acquainted with all our Wants, O vouchsafe to give us what thou see'st best and most fitting both for our Souls and Bodies.

Accept, O merciful Father, of my unfeigned Praises for all thy Blessings spiritual and temporal.

My Health and Safety, and all the Comforts of my Life, proceed from thy Bounty and Goodness: To thee, therefore I ascribe all possible Praise and Thanksgiving, humbly beseeching thee to grant me the Continuance of thy Mercy and Goodness.

Take me and ——— and all that belong to me, this Night, under the Care and Protection of thy good Providence. Preserve us from all the Perils and Dangers, and all Apprehension or Dread of any. Give us such refreshing Rest and Sleep, as may fit  
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us for the Duties of the Day following ; and if thou art pleased to add another Day to our Lives, grant that we make a right Use and Improvement of it, to thy Glory, and the Benefit of our Immortal Souls, through Jesus Christ our Lord, who in Compassion to our Infirmities, hath taught us thus to pray,  
*Our Father, &c.*

*A Prayer for Saturday Morning.*

O MOST blessed and most Glorious Lord God, who art of infinite Goodness and Mercy ! I thy Creature whom thou hast made, and to this Moment has preserved, do now present myself before thee, to offer up the Morning Sacrifice of my unfeigned Praises and Thanksgivings ; thy Mercies are renewed to me every Morning, and thy Goodness follows me all the Day long ; thou visitest me in the Night Season, and every Moment of my Life is a new Instance of thy Mercy.

It is by thy Goodness, O Lord, that I have this Night Slept secure, and am now raised up in Health and Safety. Praised therefore be thy Name, O God, for of thee only cometh my Salvation ; thou art  
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the God of my Health, my Saviour, and mighty Deliverer; as long as I live I will magnify thee, O Lord, for a joyful and pleasant Thing it is to be thankful. O give me a Heart always tuned to thy Praises, which is my Happiness as well as my Duty.

Imprint on my Mind such a deep Sense of thy Mercies, that I may never provoke thee to withdraw thy Favours from me. Let not the Blessings thou bestowest on me, make me in Love with this World: Let neither Covetousness nor Ambition; neither Pride nor Vanity; neither a Contempt of others, nor a fond Conceit of myself, be the Effects of thy Loving-kindness towards me: but endue me with such an humble and contented Mind, such a meek and resigned Spirit, such a quiet and peaceable Temper and Behaviour, as becomes a Creature and a Sinner. O let the Consideration of my Unworthiness suppress in me all proud, and aspiring Thoughts, and all covetous and ambitious Desires; that being meek and lowly in my own Eyes, I may find Rest unto my Soul, and be filled with that Grace, which thou hast promised to the Humble.

Fit and prepare me, O Lord, for every Condition and Change, but especially for my great and last Change. Strengthen my  
Faith

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Faith in the Time of Sicknefs and Trial, and forſake me not when my Strength fail-eth me. Let thy merciful Ears, O Lord, be then open to my Prayers; and ſpare me, O Lord moſt Holy, O God moſt Mighty, O Holy and Merciful Saviour, thou moſt worthy Judge Eternal: ſuffer me not at my laſt Hour, through any Pains of Body or Weaknefs of Mind, to let go my Dependence upon thee.

O let not the cruel Enemy of Souls affrighten me with his Terrors; but give thy Holy Angels Charge over me; and let the Conſolations of thy Holy Spirit fortify my Mind, and diſſipate my Fears, and be a reviving Cordial to my Soul at that laſt and momentous Period of my Life.

O Lord, leave me not to myſelf in that Time of Diſtreſs, when I ſhall ſtand in ſo much Need of thee. Give me an unfeigned Repentance of all my Sins, great Love to thee, and Charity to my Neighbour, an entire Submiſſion to thy bleſſed Will, and (if thou ſeeſt fitting) ſome Foretaſte and Assurance of my Salvation. But if thou, in thy great Wiſdom, ſhalt not ſee fitting to vouchſafe me ſo great a Mercy, yet, O gracious Father, let me not fail in the great Day of Judgment to hear that bleſſed Sentence pronounced unto me, *Well done, thou good*

*good and faithful Servant, enter thou into thy Master's Joy.* Grant this, O most gracious God, for thy Mercy's Sake in Jesus Christ our Lord.

Be with me, O Lord, this Day, in my going out and coming in; preserve me from the Dangers of evil Company; from the Deceitfulness of my own Heart: and defend me more especially from those Sins that are most apt to betray and ensnare me.

Let thy Blessing accompany all my honest Labours and endeavours, and vouchsafe me such a Measure of Health, and other temporal Mercies, as thou seest best and most fitting for me.

I desire, O Lord, to leave myself, and all my Affairs, in thy Hands, humbly beseeching thee to take me, and all that belong to me, under the Care and Protection of thy good Providence, and so to bless, direct and guide us in this Life, that we may at last obtain that greatest of all Blessings, the eternal Salvation of our immortal Souls, through the Merits, and for the Sake of thy dear Son, and our alone Saviour, Jesus Christ the Righteous; in whose Words, I desire to be heard for myself and all Mankind.

*Our Father, &c.*

*A Prayer*

*A Prayer for Saturday Noon, or any intermediate Time of the Day.*

I ADORE thee, O thou infinitely great and good God, Maker and Lord of Heaven, and Earth; worthy art thou to receive all Honour, Glory, and Power, for thou hast created all Things, and for thy Pleasure they are and were created.

Send down thy Holy Spirit, O most merciful Father, upon me thy Servant; and so fill me with thy heavenly Grace and Benediction, that I may become a living Temple, sanctified, and devoted to thy Honour and Service, and such wherein thou mayest delight to dwell, and make the Place of thy Rest and Abode both now and for ever.

And to this End, O Lord, give me Grace seriously to consider, that thou art a God greatly to be feared, for thy Power and Justice; greatly to be beloved, for thine infinite Perfection and Goodness; and greatly to be praised, for thy liberal Bounty and Loving-kindness: That thou art both the Author and the End of my Being; my true and only Good; the Cause of all my Joy and Happiness; and the great Center and Stay of thy whole Creation.

Give



Give me Grace also seriously to consider what I myself am ; that I am a Creature, a poor, empty, weak, and imperfect Being ; that I have nothing but what I receive from thee ; that I can do nothing but what I do by thee ; nor know any thing but in thee, and thy Light ; that in thee I have my Life, my Motion, my Being, my Happiness, and my All.

Grant, O Lord, that I may also seriously consider, that I am not only a Creature, but a sinful one ; a Creature acting against the End of his Creation, against the Laws of his Creator, against the Dignity of his Nature, and against his true and best Interest both here and hereafter : That I have not loved thee as I ought, with my whole Heart, Soul and Strength ; nor as I might, according to the Measures of thy Grace, and the Abilities which thou hast given me ; nor indeed, as I have loved this World, and the Vanities of it ; having been a Lover of Pleasure, more than a Lover of God.

And lastly, O Lord, give me Grace seriously to consider what I ought to be, both towards thee, my Neighbour, and myself ; that I ought to be holy, just, charitable, and temperate ; that I ought not to live carelessly and at Random, as those that have no Sense of thee, nor of their Duty, and  
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who believe neither Heaven nor Hell; but as one who now lives in thy Presence, and must hereafter give thee an Account, and be either eternally happy, or eternally miserable, according as I demean myself in this short Time of Trial; and that therefore denying all Ungodliness and worldly Lusts, I ought to live soberly, righteously, and godly in this present World; looking for that blessed Hope, and the glorious Appearing of the great God, and of our Saviour Jesus Christ.

Fix, O Lord, these Considerations in my Mind, and let them sink so deep into my Heart, that they may bring forth in me the Fruits of good Living; that so my Spirit may be pure and right within me, my Life may be holy, my Death comfortable, my Resurrection joyful, and my eternal State happy and glorious with thee, my God, for ever and ever. *Amen.*

*A Prayer for Saturday Evening.*

O ETERNAL Being! Father, Son, and Holy Ghost, one God blessed for evermore; I thy unworthy Servant adore thy glorious Majesty, acknowledging my Dependence  
upon

upon thee, and that all I have, proceeds from thine infinite Bounty and Goodness.

Thou hast shewn thyself a most kind and indulgent Father ; but alas ! I have been an undutiful and disobedient Child, and have made very ungrateful Returns for those innumerable Mercies and Favours, which thou hast bestowed upon me.

O Lord, my Conscience accuses me of having done many Things contrary to thy blessed Will ; of having acted foolishly and wickedly, contrary to my best and greatest Interest.

I am sensible, O Lord, that the greatest Concernments of this World are as nothing, when compared with Eternity ; and yet, how apt am I to grow careless and remiss, in the great and important Work of my Salvation, and to suffer my Affections to be carried away after the Things of this Life.

O Lord, the Wages, and Desert, and Punishment of Sin, is Death ; but thou art infinite in Mercy, and willest not the Death of a Sinner ; remember then, I beseech thee, thy tender Mercies ; and for the Sake and Merits of my dear Redeemer, have Mercy upon me, and be not angry with me for ever. Accept of that full, perfect, and sufficient Sacrifice, which thy beloved Son offered upon the Cross ; and through the

Merit of his bitter Death and Passion, pardon all my Sins; — particularly those which I have this Day committed. O Lord, give me an Interest in the Blood of that immaculate Lamb Jesus Christ; and grant that I may never render those Sufferings which he underwent for Sinners, ineffectual to the Salvation of my Soul.

Give me Grace seriously to consider that it is my indispensable Duty to forsake every evil Way. Possess my Soul with just and lively Apprehensions of *the infinite Disproportion* there is between this World and the next: that I may make a *right Use and Improvement* of all those gracious Opportunities which thou art pleased to give me, of working out my Salvation, and securing an Inheritance in that Kingdom, which is to last for ever.

Let no Temptations or Allurements divert me from securing the Interest of my precious Soul; whatever else I leave undone, let that be my great Care and Concern, the first and last of all my Thoughts, and the chief Business and Employment of my whole Life.

O Lord! suffer not the Affairs and Business which I am engaged in, to draw my Affections from Heaven and heavenly Things; but grant, that I may so pass through

through Things temporal, as not to lose the Things that are eternal; and that in all the Concernments of this Life, I may govern myself by the Rules of Temperance and Sobriety, Justice and Honesty, Prudence and Moderation, and with an entire Trust and Dependence on thy fatherly Care and good Providence; that having always before my Eyes that great Account which I must one Day give, I may never dare to do any Thing that may dishonour thy Name; nor be so wretchedly foolish, as to purchase my Happiness in this World, at the Expence of thy Favour: But that making thy Laws the Rule of all my Actions, I may approve myself to thee, as becometh thy Servant; by being zealous and devout in thy Service; kind and charitable towards my Neighbour; by being meek and patient, quiet and peaceable, humble and inoffensive towards all Men; and as far as in me lies, useful and beneficial to the World; that so glorifying thee here upon Earth, I may, at my Departure hence, enter into the Joy of my Lord, and be for ever glorified in thy heavenly Kingdom, through Jesus Christ, my only Saviour and Redeemer.

Be gracious, O most merciful God, to the whole Race of Mankind. Pity the deplorable

deplorable State of those that know thee not, and have never heard of thy Name. Reform the Wicked and Impenitent, and let all that name the Name of Christ depart from Iniquity.

Bless our Sovereign Lord the KING, and grant that under him we may lead quiet and peaceable Lives in all Godliness and Honesty.

Be mindful, O Lord, of all that are in any Affliction or Distress. Relieve and comfort those that suffer for the Testimony of a good Conscience, or that labour under the Torments of a wounded Spirit. Let the sorrowful Sighing of the Afflicted come before thee, and deliver them in thy good Time out of all their Troubles.

Let every one of my Friends and Relations, O God, be of the Number of those whom thou lovest and delightest in. Defend them from the Evils and Temptations of this World, and grant them whatever thou seekest needful both for their Souls and Bodies.

To these my Prayers and Intercessions, I desire to add my unfeigned Praises for all thy Blessings, spiritual and temporal. I bless thee more particularly for the Mercies of the Day past! for preserving me in Health and Safety; and delivering me

from the Evils which I have most justly deserved.

Give me Grace to make a right Use and Improvement of all thy Mercies; and vouchsafe, O Lord, to continue to me thy gracious Favour and Protection. Be thou pleased of thy great Goodness to take me, [*and my dear Wife and Children*] and all that belong to me, this Night, under the Care of thy good Providence. Defend us from all Perils and Dangers; and after the comfortable Refreshments of Rest and Sleep, raise us up in Health and Safety, with Hearts full of Love to thee, and Zeal to thy Service, through Jesus Christ our Lord, in the fullest Sense of whose Words I pray to be heard.

*Our Father, &c.*

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## PRAYERS for young Persons, and Servants.

*A Prayer for a Child to be used Morning  
and Evening.*

ALMIGHTY God, who madest me,  
and hast preserved me to this Hour, I  
praise and glorify thy Holy Name for all  
thy

thy Mercies ; O look graciously upon me, and bless me ; forgive whatever I have done against, and give me Grace to remember and put in Practice my baptismal Vow, by renouncing the Devil and all his Works. Incline my Heart to that which is Good, and create in me an utter Dislike and Abhorrence of all Evil. Put thy Fear and Love in my Soul that I may serve thee, and worship thee, and keep thy Commandments.

Make me dutiful to [*my Father and Mother ;*] obedient to my Teachers ; humble and reverent to all my betters ; meek and courteous to all People ; and enable me to do to others, as I would have them do to me.

Preserve me from bearing Malice or Hatred in my Heart, from Lying and Stealing, Slandering, and Evil-speaking, and all evil Thoughts, Words and Actions. Guide me by thy Holy Spirit that I may live to thy Glory, and when I die, may attain everlasting Life.

Lord, bless all my Relations and Friends, and save and defend them and me from all Dangers, this Day [*or Night*] and for evermore, through Jesus Christ our Lord. *Amen.*

*Our Father, &c.*



*A Morning Prayer for a young Person.*

O ETERNAL God and heavenly Father, thou art the kind Author of my Being; be thou the gracious Guide of my Life: my Age is simple and unexperienced, O be thou pleased to inspire me with true Wisdom from above, that it may guide and direct me in all my Ways. I am come into a World full of Snares and Temptations, O do thou fill me with the Knowledge and Love of thy Truth, that it may keep me from the Ways that lead to Destruction.

I render thee unfeignèd Thanks for all the Blessings I daily receive from thee, and for thy particular Preservation and Refreshment of me the Night past.

O Lord, have thou Mercy upon me, and forgive me all my Sins; and give me Grace to flee all youthful Lusts, and to remember thee my Creator in the Days of my Youth.

O possess my Heart with the Fear of thee, and a Dependence upon thee. Let me always walk as in thy Presence, considering I must one Day die (I know not how soon) and render an Account of all the Actions of my Life. Possess also my Heart, O my

my God, with that natural Tenderness for my Parents, and those that have the Care of me, and with that Christian Sense of my Duty towards them, that my Language may be respectful, my Actions dutiful, and my whole Behaviour such that I may not increase the Burthen and Care of their Life, but prove a Comfort and Blessing to them.

Bless me, O Lord, in my Learning, and deliver me from Sloth and Idleness, and Ill Company, and from all Dangers both of Body and Soul; and help me daily to increase in Knowledge, and Wisdom, and all Virtue.

I commend to thy Divine Providence, [*my Father and Mother, my Brethren and Sisters*] all my Friends and Relations, and all this Family, and all Mankind: Vouchsafe us, O gracious God, all those Graces and Blessings which thou knowest to be most needful for us.

Unto thee, O my God, do I dedicate my Soul and Body, beseeching thee to take them into thy Care and Protection, that they may be always employed in thy Service, and to thy Glory: that having served thee faithfully in this Life, I may at last obtain Life everlasting, through the Merits and Mediation of my blessed Saviour and Redeemer Jesus Christ our Lord; in whose

holy Name and Words I sum up my own  
and the Wants of all Mankind.

*Our Father, &c.*

*An Evening Prayer for a young Person.*

O ALMIGHTY God, and merciful Father, who willingly hearest the Prayers of all those that call upon thee faithfully; I humbly beseech thee to pardon whatsoever thou hast seen amiss in me this Day, in my Thoughts, Words, or Actions. [*Here mention Particulars.*] Assist me, O God, in making it my constant Endeavour to resist and conquer every evil Inclination within me, and every Temptation from without.

Help me daily to increase in the Knowledge and Love of thee, my God, and of my Saviour, Jesus Christ.

Shew me the Way in which I should walk, whilst I am young; and grant I may never depart from it.

Bless to me I pray thee, whatsoever good Instructions have at any Time been given me; help me carefully to remember them, and seriously to practice them, that I may ever be growing in Knowledge, in Wisdom and Goodness.

Bless

Bless and defend our most gracious Sovereign Lord King *GEORGE*, our gracious Queen *Charlotte*, his Royal Highness *George* Prince of *Wales*, the Princess of *Wales*, and all the Royal Family; and all Orders of Men among us, from the highest to the lowest; Lord, give them all Grace in their several Stations, to be instrumental to thy Glory, and the publick Good.

Accept, O Lord, my humblest Praise and Thanksgiving for all the Goodness thou hast this Day, or at any Time, shewed me; for all the Helps of preventing or restraining Grace thou hast vouchsafed me; for whatever I have done, which is in any Measure acceptable to thee; for whatever Progress I have made in my Learning; for thy Preservation of me from all the Miseries and Dangers which frail Mortality is every Moment exposed to; particularly for—  
[*Here mention any particular Mercy.*]

I humbly commit my Soul and Body to thy Care this Night, begging thy gracious Protection and Blessing.

And all these Mercies and Blessings which I ask for myself, I heartily desire for all my Relations and Friends, and for all Mankind. Let it please thee to guide us all in this present Life, and to conduct us safe to thy heavenly Kingdom, through

Jesus Christ our Lord and Saviour; in whose most holy Name and Words, I conclude these my imperfect Prayers.

*Our Father, &c.*

*A Morning Prayer for a Servant.*

O LORD my God, the Creator and Preserver of all Mankind; I bless and praise thy holy Name for all thy Mercies to my Soul and Body: Thou hast given me another Day, O give me Grace to spend it to thy Honour and Glory: Enable me to work in it the Work for which thou hast sent me into the World, before the Night of Death cometh, wherein I cannot Work; that I may not increase the Number of my Transgressions, by running heedlessly or knowingly into the Commission of any Sin.

O God, thou Witness of all my Actions, and Judge of all my Thoughts and Affections; what would become of me, if thou shouldst enter into strict Judgment with me! How should I stand before thy Tribunal, covered with the Guilt and Shame of my Sin: Lord, I repent, increase thou my Repentance; I repent of—[*Here mention those Sins which most burthen thy Conscience.*] O be thou reconciled unto me, and  
pardon

pardon me, for the Sake of Jesus Christ, and not only pardon my Sins, but deliver me from the Power and Dominion of them.

I am conscious to myself of great Weakness and Frailty. O do thou confirm and strengthen me; Create in me a clean Heart, O God, and renew a right Spirit within me: Give me a true Faith, and inflame my Heart with a holy Love, that I may delight in thy Commandments; that I may walk before thee in Uprightness and Fear, in Faithfulness and Honesty; constantly and cheerfully depending upon thee; and doing the Duty of my Place, not with Eye Service, but with singleness of Heart, as knowing that I shall be accountable to thee at the last Day, as well for those Duties which I owe my Master and Mistress as for those which are more immediately to be paid to thee.

O Lord, I beseech thee, keep me from all opprobrious and reproachful Language; from all Lying and Slandering; and from all unjust and deceitful Actions. Make me always thankful, humble, and contented, neither withholding from thee the Praise due to thy infinite Bounty and Mercy, nor from Man the Thanks due to him, for any

Act of Kindness or Charity towards me. Help me, O my God, so to walk before thee, that my Soul may enjoy a true Liberty: that my Life may be full of Comfort, my Death of Peace; and that I may obtain eternal Glory, through Jesus Christ our Lord.

Bless this whole Family to which I belong; sow in all our Hearts the Seeds of unfeigned Charity, that we may all enjoy the Comforts of a mutual Affection, and of a mutual Assistance and Aid in our several Places.

Possess us with a just Sense of Duty towards thee, and towards Man; that we may be living Members of thy blessed Son; and grant, that being protected by thy good Providence, directed by thy Word, and assisted by the Influence of thy Holy Spirit, we may meet in the Family of Heaven, where we shall adore and praise thee, love and enjoy thee to all Eternity, thro' Jesus Christ our Lord; in whose most holy Name and Words I continue to pray,

*Our Father, &c.*

*An Evening Prayer for a Servant.*

O MY God, my Strength, and the Rock of my Salvation, how does my Soul praise thee for thy great Goodness, and all the precious Promises of thy Gospel.

But, O my God, I have forgotten thee, though thou hast given me my Being; I have forgotten thee, though thou gavest thine own Son to redeem me; not only to free me from the Punishment due to my Sins, but from the Slavery and Dominion of them, and to procure for me Life eternal.

I have feared the Displeasure of Man, whose Breath is in his Nostrils, more than I have feared thine.

O thou just and holy Judge of Mankind! I have been more solicitous for the Bread that perishes, than for thy Favour which is better than Life itself.

I have sinned against my Knowledge, thy Word, and the Motions of thy Holy Spirit. I have been apt to repine and murmur at thy Providence, and to be discontented with my Condition. [*Here mention thy particular Sins.*]

But I repent, O my God, of all my Sins, and humbly beg the Assistance of thy  
 R 6 Grace,



Grace, that I may do Works meet for Repentance, and serve thee in Truth, and with an upright Heart, all the Days of my Life.

Have Mercy upon me, O Lord, have Mercy upon me, and forgive me all my Offences ; and give me Grace to keep upon my Watch and Guard against them. Enable me sincerely to endeavour to reform and amend my Life, that I may every Day grow and increase in Goodness, and be so much the fitter for Death, the nearer I approach to it : And whenever it comes, let it find me, O Lord, in a Disposition and Frame of Spirit fit to die ; having an unshaken Faith, and humble Resignation and Submission, an holy Contempt of Earth, and a devout Love of Heaven.

Thou hast called me to be a Servant, but thou hast called me to be a Son too, and an Heir of eternal Life ; O Give me Grace, to be contented, and faithfully to discharge my Duty.

Do thou who never slumberest nor sleepest, watch over me, and this whole Family ; let thine Angels pitch their Tents about us this Night ; let us lie down securely, and let our Sleep be sweet and refreshing to us, for Jesus Christ his Sake ; in whose most holy Name and Words, I

beg all Things needful both for myself, and all Mankind; particularly all that I am in any Way bound to pray for.

*Our Father, &c.*

*A Prayer to be used by a Servant at any Time of the Day, or that may be added to any other Devotions.*

O LORD my God, thou hast made me, and dost dispose of all Things in a wise and excellent Order; thou hast placed me in the Condition of a Servant; O grant that I may discharge the Duties of it zealously and faithfully; enable me to employ and improve the Talents which thou hast entrusted me with, to thy Glory, and the Good of my own Soul; and make me useful and serviceable, honest and diligent in the Station to which it hath pleased thee to call me. O suffer me not to fall into any Breach of Trust with Man, lest I fall under the Vengeance of thee my God.

Keep me, I beseech thee, from Pride and Frowardness, from Discontent and Murmuring, and give me a meek and humble Spirit.

O thou Lover of Peace and Concord,  
enable

enable me to live in brotherly Affection, Unity and Concord, with my Fellow Servants: and grant that we may be a mutual Comfort, and afford mutual Assistances to each other, as well in our spiritual, as temporal Concerns.

Lord, let not my Soul, by any Connivance or Encouragement, or any other Act of mine, lie under the Guilt of being the Occasion of the Discontent, or Injury, or Ruin of any Family or Person; but make me an Instrument of Peace and Prosperity wherever I am. I know, O Lord, that Humility and Industry are Virtues that are not so pleasing to a carnal Mind; but do thou make me sensible how great the Recompence of Self-denial, and all other Virtues, will one Day be.

Make me, O Lord, to remember that I am always in thy Sight, and that thou dost ponder all my Paths; that I may be fully convinced, that both my temporal and eternal Interest depends upon the faithful and conscientious Performance of my Duty; that so I may not be seduced or discouraged by any Temptation whatsoever, but still looking up to God, and having regard to the Recompence of Reward, I may run with Patience the Race that is set before me,

me, through Jesus Christ our Lord; in the fullest Sense of whose Words, I pray to be heard for myself, and all Mankind.

*Our Father, &c.*

‘ Though these three Prayers are all  
 ‘ that are particularly provided for the Use  
 ‘ of Servants, yet it is hoped, they will not  
 ‘ look upon themselves excused from using  
 ‘ others; but that when they have Leisure  
 ‘ and Opportunity, they will make Use of  
 ‘ some of the Morning and Evening Prayers  
 ‘ for private Persons, as well as some of the  
 ‘ other Prayers for the intermediate Times  
 ‘ of the Day.’

## Ejaculations on several Occasions.

### *Acts of Adoration and Praise.*

1. BLESS the Lord, O my Soul; O Lord, my God, thou art become exceeding glorious, thou art clothed with Honour and Majesty!

2. O Lord, how manifold are thy Works, in Wisdom hast thou made them all; the Earth is full of thy Riches!

3. To

3. To the only wise God, our Saviour, be Glory and Majesty, Dominion, and Power, both now and ever. *Amen.*

4. Be thou exalted, Lord, in thine own Strength, so will we sing and praise thy Power.

5. Blessing and Honour, Glory and Power, Thanksgiving and Praise, be unto him that sitteth upon the Throne, and to the Lamb for ever and ever.

6. Praise the Lord, O my Soul, and all that is within me praise his holy Name: Praise the Lord, O my Soul, and forget not all his Benefits.

7. O magnify the Lord our God, and fall down before his Footstool: for he is Holy.

8. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant Mercy, hath begotten us again unto a lively Hope of an Inheritance, incorruptible and undefiled, that fadeth not away.

9. Thy Righteousness, O God, is very high: Great Things, O Lord, are they which thou hast done: O God, who is like unto thee !.

*Acts of Contrition, with Petitions for Pardon and Grace, that we may reform and amend our Lives.*

1. O REMEMBER not the Sins and Offences of my Youth, but according to thy Mercy think thou upon me.

2. For thy Name's Sake, O Lord, be merciful unto my Sin, for it is great.

3. Enter not into Judgment with thy Servant, O Lord, for in thy Sight shall no Man living be justified.

4. Have Mercy upon me, O God, after thy great Goodness; according to the Multitude of thy Mercies, do away mine Offences.

5. Who can tell how oft he offendeth? O cleanse thou me from my secret Faults.

6. Order my Steps in thy Word, and let not any Iniquity have Dominion over me.

7. Shew me thy Ways, O Lord, and teach me thy Paths.

8. Pity, O Lord. the present Frailty of thy Servant, and suffer not my Blindness to lead me into Ruin.

9. Suffer not my Frailties to become a Custom, lest I die impenitent and perish without Recovery.

10. O

10. O thou great Physician of Souls, cure me of all my sinful Distempers, and fix me in an even and constant Holiness.

11. Imprint on my Mind this important Truth; that the Pleasures of Sin are short and momentary, but the Pain and Torment eternal; and, that the best that can follow is a bitter Repentance.

12. O Almighty Lord God, mortify and kill all Vices in me; and so strengthen me with thy Grace, that by the Innocence of my Life, and the Constancy of my Faith, I may glorify thy great and holy Name.

13. Grant me the true Circumcision of the Spirit, that my Heart and all my Members being mortified from all worldly and carnal Lusts, I may in all Things obey thy blessed Will.

14. Grant that I being regenerate and made thy Child by Adoption and Grace, may daily be renewed by thy Holy Spirit, till I come to the Measure of the Stature of the Fulness of Christ, unto a perfect Man.

15. Enable me to love my Enemies, and to do good to those that hate me, and pray for them that despitefully use me, and persecute me, in Obedience to the Command,  
and

and in Imitation of the Example of my great Lord and Master Christ Jesus.

*Occasional Ejaculations for our Advancement and Improvement in a Christian Life.*

1. SET a Watch O Lord, before my Mouth, and keep the Door of my Lips.

2. O let not mine Heart be inclined to any evil Thing; let me not be occupied in ungodly Works.

3. O hold thou up my Goings in thy Paths, that my Footsteps slip not.

4 Cause me to know the Way wherein I should walk, for I lift up my Soul unto thee.

5. Make thou thy Servant to delight in that which is good.

6. Grant that all carnal Affections may die in me, and that all Things belonging to the Spirit may live and grow in me.

7. Deliver me, O Lord, from the Occasions of Sin, and the Importunities of such as delight in Folly. Deliver me from the Snare of enticing Company, and the dangerous Infection of ill Example.

8. Grant,



8. Grant, O God, that like as I have received of thy holy Prophets, of Jesus Christ and his Apostles, how I ought to walk to please thee, so I may abound more and more.

9. Make me to understand the Way of thy Commandments, and so shall I talk of thy wondrous Works.

10. O that my Ways were made so direct, that I may keep thy Statutes.

11. O that my Mouth be filled with thy Praise, that I may sing of thy Glory and Honour all the Day long.

12. O let me have understanding in the Way of Godliness.

13. Try me, O God, and seek the Ground of my Heart; prove me, and examine my Thoughts; look if there be any Way of Wickedness in me, and lead me in the Way everlasting.

14. Grant, O God, according to the Riches of thy Glory, that I may be strengthened by the Might of thy Spirit in the inner Man, that Christ may dwell in my Heart by Faith.

15. Grant, that I being rooted and grounded in Love, may be able to comprehend with all Saints, what is the Length, and Breath and Depth of the Love of Christ,

Christ, which passeth all human Knowledge; and that I may be filled with all the Fulness of God.

16. Give me Understanding, and I shall keep thy Law.

17. O that my Soul could love thee without Limits, as thou art in thyself infinitely amiable.

18. Lead me forth in thy Truth, and learn me; for thou art the God of my Salvation.

19. O deal with thy Servant according to thy loving Mercy, and teach me thy Statutes.

20. O God of Peace sanctify me wholly, that my whole Spirit, Soul and Body, may be preserved blameless unto the Coming of our Lord Jesus Christ.

21. Create in me a clean Heart, O God, and renew a right Spirit within me.

*Ejaculations in Time of Temptation and Affliction.*

1. HELP me, O Lord my God, O save me according to thy Mercy.

2. Be not thou far from me, O Lord, thou art my Succour, haste thee to help me.

3. O

3. O keep my Soul and deliver me, let me not be ashamed, for I put my Trust in thee. Let Integrity and Uprightness preserve me, for I wait on thee.

4. Grant that I may have Power and Strength to have Victory, and to triumph against the Devil, the World, and the Flesh.

5. Let my Complaint come before thee, O Lord, give me Understanding according to thy Word.

6. O hide not thou thy Face from me, nor cast thy Servant away in Displeasure.

7. Comfort the Soul of thy Servant, for unto thee, O Lord, do I lift up my Soul.

8. Hide not thy Face from me, in the Time of my Trouble; incline thine Ear unto me when I call, O hear me, and that right soon.

9. O deliver me from the wrongful Dealings of Men; and so shall I keep thy Commandments.

*General Intercessions for all Mankind.*

1 O MERCIFUL God, cause all them that sleep in Sin to awake, cause them to arise from the Dead, that Christ may give them Life.

2. Let

2. Let the People praise thee, O God, yea, let all the People praise thee, that thy Name may be great among the Gentiles, from the rising of the Sun unto the going down of the same.

3. O let the Wickedness of the Wicked come to an End, but establish thou the Just.

4. O continue thy Loving-kindness to them that know thee, and thy Righteousness to the upright in Heart.

5. Grant that all Estates of Men in thy holy Church, and every Member of the same, in his Vocation and Ministry, may truly and godlily serve thee.

6. Let thy Priests be cloathed with Righteousness, and their Lips preserve Knowledge.

7. Let all those that put their Trust in thee rejoice, let them ever shout for Joy, because thou defendest them: Let them that love thy Name be joyful in thee.

*A Grace before Meat.*

BLESS to us, O Lord, these thy good Creatures which we are now about to receive. Give them Strength to nourish  
us,

us, and us Grace to serve thee, through Jesus Christ our Lord. *Amen.*

*A Grace after Meat.*

WE acknowledge, O God, our Dependence upon thee, and give thee Thanks for feeding us at this Time, and for all thy other Benefits [Preserve thy universal Church, the King, the Royal Family, and these Realms, and grant us Grace, and Peace, and Life everlasting] through Jesus Christ our Lord. *Amen.*

*An Alphabetical TABLE of the Weekly Collects in the Book of Common Prayer, reduced under proper Heads.*

*Affliction.*

**PRAYERS** for Deliverance from, and Support under *Afflictions*. Collects for the 3d *Sunday* after *Epiphany*, 8th after *Trinity*, and 5th *Sunday* in *Lent*.

*Angels.*

*A Prayer* for the Guardianship of *Angels*. Collect for *St. Michael*.

*Charity.*

*Charity. See Love.*

*Chastity.*

*A Prayer for Chastity. Collect for the 1st Sunday in Lent.*

*Christ.*

*Prayers for the Imitation of Christ. Collects for the Sunday next before Easter, and the 2d Sunday after Easter.*

*For the Benefit of Christ's Death. Collect for the Annunciation.*

*Church.*

*Prayers for the universal Church. Collects for the 5th Sunday after Epiphany, the 3d Sunday after Easter, St. John, and the two first Collects for Good Friday, the 5th, 16th, and 22d Sundays after Trinity.*

*For the Unity of the Church. Collect for St. Simon and St. Jude.*

*Comfort.*

*A Prayer for spiritual Comfort. Collect for the Sunday after the Ascension.*

*Contrition.*

*A Prayer for Contrition. Collect for Ash-Wednesday.*

*Covetousness.*

*A Prayer against Covetousness. Collect for St Matthew's Day.*

*Courage.*

*A Prayer for Christian Courage. Collect for St. John Baptist.*

I

*Enemies.*

*Enemies.*

A *Prayer* for Deliverance from all our *Enemies*. Collect for the 3d *Sunday* in *Lent*.

*Example.*

*Prayers* that we may follow the *Example* of *Christ*. Collects for the *Sunday* next before *Easter*, and the 2d *Sunday* after *Easter*.

*Faith.*

*Prayers* for a right and firm *Faith*. Collects for *Trinity Sunday*, *St. Thomas*, and *St. Mark*.

For *Faith*, *Hope*, and *Charity*. Collect for the 14th *Sunday* after *Trinity*.

*Grace.*

*Prayers* for *Grace* and *Assistance* in our *Christian Course*. Collects for the 4th *Sunday* in *Advent*, 2d in *Lent*, *Easter-Day*, 1st, 7th, and 13th after *Trinity*.

*Heaven.*

*Prayers* for *Heavenly Desires*. Collect for *Ascension-Day*.

For Admittance to the Enjoyment of *God* in *Heaven*. Collects for the *Epiphany*, and the 6th *Sunday* after; *Sunday* after *Ascension*.

*Humility.*

A *Prayer* for *Humility* and *Patience*. Collect for the *Sunday* before *Easter*.

*Illu.*

*Illumination.*

Prayers for *Illumination*, or a right Judgment in all Things. Collects for the 1st Sunday after *Epiphany*, and the 9th after *Trinity*.

*Judgments.*

Prayers for Deliverance from *Judgments*. Collects for *Septuagesima*, *Sexagesima*, and the 4th Sunday in *Lent*.

*Love.*

Prayers for the *Love* of God and his Laws. Collects for the 4th Sunday after *Easter*, and the 6th, 7th, and 14th, after *Trinity*.

For *Love* and *Charity*. Collect for *Quinquagesima Sunday*.

*Ministers.*

A Prayer for the Fitness of *Ministers*. Collect for *St. Matthias*.

That they may be diligent. Collect for *St. Peter's Day*.

That their Labours may be successful. Collect for the 3d Sunday in *Advent*.

*Mortification.*

Prayers for *Mortification*. Collects for *Circumcision*, and *Easter-Eve*.

*Obedience.*

Prayers that we may *obey* and follow the Doctrine of the Apostles. Collects for the



*Conversion* of St. Paul, and for St. John Baptist. See Good Works.

*Prayer.*

For the Acceptance of our Prayers. Collect for the 10th Sunday after Trinity.

*Providence.*

Prayers for Protection by God's Providence. Collects for the 2d, 3d, 4th, and 20th Sundays after Trinity.

*Purity.*

A Prayer for Purity of Heart. Collect for the Purification.

*Regeneration.*

A Prayer for it. Collect for Christmas-Day.

*Religion.*

A Prayer that we may be truly Religious. Collect for the 7th Sunday after Trinity.

*Saints.*

Prayers for the Imitation of them. Collects for St. Stephen, St. Philip, and St. James, St. John Baptist, and All Saints.

*Scripture.*

A Prayer before reading the Scriptures. Collect for the 2d Sunday in Advent.

*Sin.*

Prayers for Conversion from Sin. Collects for the 1st Sunday in Advent, the 1st Sunday

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*Sunday after Easter, St. Andrew, St. James, and St. Matthew.*

For Pardon of *Sin.* Collects for the 12th, 21st, and 24th *Sundays after Trinity.*

*Sincerity.*

A *Prayer* for it. Collect for the 3d *Sunday after Easter.*

*Holy Spirit.*

*Prayers* for the Direction of the *Holy Spirit.* Collects for the 19th *Sunday after Trinity,* and 5th after *Easter.*

*Temptations.*

*Prayers* for Deliverance from, and Support under, *Temptations.* Collects for the 4th *Sunday after Epiphany,* and the 2d in *Lent.*

*Thoughts.*

A *Prayer* against *Evil Thoughts.* Collect for the 5th *Sunday after Easter.*

*Unbelievers.*

A *Prayer* for *Jews, Turks, Infidels, and Heretics.* The 3d Collect for *Good-Friday,*

*Good Works.*

*Prayers* for Fruitfulness in *Good Works.* Collects for the 5th *Sunday after Easter,* and the 1st, 9th, 11th, 13th, 17th, and 25th *Sundays after Trinity.*

*The End of the First Part.*

## PART II.

## An Office of HUMILIATION.

*THE Design of this Office is, to furnish the good Christian, who has set aside the Whole or any part of a Day to humble himself before God for his Sins, with such Prayers as may be proper upon such Occasions. In the Use of the Confessions, as indeed of almost all private Prayers, every one must supply or omit, as his Circumstances require; the Design hereof being to provide only for the most ordinary Wants of a Christian on such Occasions. And as to his Use of more or fewer of these Prayers, he is left to his own Discretion, as Time and Opportunity may serve: But because the devout Christian will find himself disposed, especially after Retirement, and serious Recollection, to render Thanks to Almighty God, for the many Mercies he has received at his Hands, and to intercede for others as well as himself; there is added a General Thanksgiving and Intercession, either of which may also be used at other Times, particularly in our Evening Retirement upon the Lord's Day.*

## Of Self-Examination.

*After you have performed your ordinary Devotions for the Day, you may use this Prayer before Examination.*

O Thou great Searcher of Hearts, who seeest and knowest all my Sins; help me so to search every Secret of my Heart, that I may leave no Sin, if possible, unrepented of. Give me Grace so impartially to judge and condemn myself, so humbly to repent and beg Pardon, that I may not be condemned, when I shall appear at thy Tribunal, in the great and terrible Day of the Lord Jesus.

But alas! after the most strict Examination we can make, who can number his Iniquities? Who can tell how oft he offendeth? Cleanse me, therefore, O Lord, I beseech thee, not only from my presumptuous and known Sins, but from all secret and unknown Transgressions, for his Sake, who died for Sinners, Jesus Christ our Lord. *Amen.*

*Motives to Examination ; together with some  
Rules to be observed therein.*

HAVING devoutly prayed for God's Assistance, doubt not but he will vouchsafe it you. And the better to dispose your Heart to the Duty of Self-Examination ;

Consider seriously with yourself, “*That*  
“ *it is appointed for all Men once to die and*  
“ *after Death to be called to Judgment.*  
“ *That God hath appointed a Day in which*  
“ *he will judge the World in Righteousness*  
“ *by Jesus Christ. At whose Coming, all*  
“ *Men shall rise again with their Bodies,*  
“ *and shall give an Account of their own*  
“ *Works : And they that have done Good,*  
“ *shall go into Life everlasting ; and they*  
“ *that have done Evil, into everlasting Fire :*  
“ *For the Books shall be opened, and the*  
“ *Dead shall be judged out of the Things*  
“ *written in those Books according to their*  
“ *Works. And then consider how much,*  
“ *how nearly it concerns you to judge*  
“ *yourself before that Time, that you be*  
“ *not judged, that is, condemned of the*  
“ *Lord.*

“ *Since then you must give an Account*  
“ *of yourself, of all your thoughts, Words,*  
“ *and*

“ and Actions; and be acquitted or con-  
“ demned at the last Day, according as  
“ they have been conformable to the Law  
“ of God, or not; with what Seriousness,  
“ with what Sincerity, and religious Awe,  
“ ought you to set about this great Work?  
“ So that by comparing your Life with the  
“ Law of God, you may perceive wherein  
“ you have done amiss, and heartily repent  
“ of your Sins; and by the Grace of God,  
“ resolve to lead a new Life; in all Things  
“ conforming yourself to his holy Will  
“ and Pleasure, and then you shall not be  
“ condemned of the Lord.

“ Again. Consider with yourself, that  
“ Now is the Time of Salvation; That by  
“ the Use of these Means of Grace, you  
“ may get an Opportunity of reconciling  
“ yourself to your offended God; of do-  
“ ing the Work you are sent to do; and of  
“ making yourself capable of Salvation:  
“ which you know not how soon may be  
“ taken from you.

“ And that this Consideration may have  
“ the better Effect upon you, imagine,  
“ yourself a while in the other World,  
“ among separate and departed Spirits,  
“ whose Season and Opportunity of Action  
“ is over; upon whom the Son of Grace,

“ as

“ as well as natural Life, is gone down,  
“ and that Night come, in which no Man  
“ can work; who are either happy or mi-  
“ serable for ever.

“ Consider with yourself seriously the  
“ Condition of these Spirits, what Thoughts  
“ and Sentiments they have of Things,  
“ what they think of a sinful, and what  
“ Sense they have of a holy and religious  
“ Life; what inward Rejoicings and Rap-  
“ tures those have, who were so wise and  
“ happy, as to apply themselves to Virtue  
“ and Piety; and how do they now jus-  
“ tify and approve their Conduct, blessing  
“ and admiring the Grace and Goodness  
“ of God. And what Anguish, Rage,  
“ Self-Condernation, and Regret, those  
“ return upon themselves, who lived and  
“ indulged themselves in Sin and Wicked-  
“ ness! How do they unwish all their past  
“ Thoughts and Actions, their Designs and  
“ Undertakings, their Businesses and Em-  
“ ployments, their Pleasures and their  
“ Friendships, their vain Conversations,  
“ and their merry Meetings, their Jest on  
“ Religion, and upon good Men, yea,  
“ and their very Beings too: I say how  
“ do they unwish all these Things: how  
“ passionately do they wish again for those  
“ Oppor-

“ Opportunities which they once had, but  
“ can never again recover; and which  
“ you now have, but are too apt to mis-  
“ spend and trifle away: Not consider-  
“ ing this Life is the only Opportunity  
“ for transacting the great Affair of Eter-  
“ nity; and that though it is now in your  
“ Power to be happy, yet it will not be  
“ always so; for your Day will end, and  
“ your Night will come. And therefore it  
“ highly concerns you, to employ the pre-  
“ sent Time well, and to work whilst it is  
“ called to Day, before the Night cometh,  
“ when no Man can work. Consider seri-  
“ ously of these Things, and, by the Grace  
“ of God, they will work upon your  
“ Heart, and make it more humble, more  
“ considerate, more disposed for Repent-  
“ ance and Devotion, and more susceptible  
“ of divine Impressions.

*2dly*; “ After you have so long considered  
“ of these Things, as to be affected with  
“ them, set yourself as in the Presence of  
“ Almighty God who knoweth all Things,  
“ and carefully examine into the State and  
“ Condition of your Soul. For which  
“ Purpose you may use the Heads of Ex-  
“ amination that follow, or such other as  
“ you find better suited to your Condi-



“ tion : And where you find you have of-  
 “ fended God, you ought sorrowfully to  
 “ confess and bewail your having so done,  
 “ and resolve by his Grace to amend for  
 “ the future.

“ For you are to consider, Examination  
 “ is in order to attain a true and distinct  
 “ Knowledge of yourself, and the Actions  
 “ of your past Life; and especially to bring  
 “ your Sins to Remembrance, with all their  
 “ aggravating Circumstances: So that con-  
 “ sidering the Folly of them, and the  
 “ evil Consequence thereof, you may be  
 “ brought to a Hatred and Abhorrence of  
 “ them; to a hearty Sorrow for them, and  
 “ thorough Purpose of forsaking them.  
 “ And moreover, Examination is in order  
 “ to recollect what Temptations have usu-  
 “ ally prevailed on you, and to consider  
 “ before-hand, whether the same, or what  
 “ other, are, or may be most liable to pre-  
 “ vail, so that you may arm yourself  
 “ against them by holy Resolutions, and  
 “ Watchfulness, and Circumspection; and  
 “ also to try the Temper and Disposition  
 “ of your Mind and Heart, whether you  
 “ are so resigned, contented, and humble,  
 “ and have such Love and Charity, and  
 “ such other holy Dispositions, as the Gos-  
 “ pel

“ pel requires ; that if you have not, you  
“ may endeavour, by the Assistance, of  
“ God’s Grace, to attain them: And also  
“ may take up such holy Resolutions, that  
“ every Thought (so far as human Infir-  
“ mity will admit) may be brought into  
“ Subjection to the will of God. And  
“ when you have in some Measure attained  
“ to Newness of Life, you must endeavour  
“ to grow in Grace, and in the Knowledge  
“ of our Lord Jesus Christ.

“ I say, Self-Examination is an order to  
“ bring you to a true and sincere Repent-  
“ ance ; by which I do not mean, a Sorrow.  
“ for Sin only, but also an *entire Change*  
“ of Mind ; and an effectual Reformation  
“ of Life ; so as hereafter to *deny all Un-  
“ godliness and Worldly Lusts, and to live*  
“ *soberly, righteously, and godly in this pre-  
“ sent evil World ;* not allowing yourself  
“ in the Continuance of any known Sin ;  
“ but sincerely practising whatsoever you  
“ shall understand to be your Duty ; and  
“ to *bring forth Fruits meet for Repent-  
“ ance by ceasing to do Evil, and learning*  
“ *to do Good* : That is, in short, to live a  
“ holy Life, which consists in a constant  
“ and persevering Obedience to all the  
“ Commands of God, in a Gospel Sense ;  
“ (allowing

“ (allowing for human Weaknesses and Im-  
 “ perfections) which I take to be the pro-  
 “ per Notion the holy Scriptures give of  
 “ Repentance, and upon which only there  
 “ is any Promise of Salvation.

“ When therefore you have carefully  
 “ examined yourself, and (as it may be pro-  
 “ per) set down in Writing what Sins you  
 “ find you have committed, and what Du-  
 “ ties you have neglected; consider them  
 “ in all their aggravating Circumstances;  
 “ whether they have been done against the  
 “ Checks of your Conscience, against the  
 “ Motions of God's Holy Spirit, and per-  
 “ haps some of them frequently, and against  
 “ your Resolutions to the contrary. But  
 “ there may be yet greater Aggravations  
 “ of Sin; namely, when the Sinner has  
 “ committed it *so often*, and lived in it *so*  
 “ *long*, that it is become *habitual* or *custo-*  
 “ *mary*, to him; and instead of being  
 “ ashamed and confounded for it, he makes  
 “ a Mock at it; and not only *takes Plea-*  
 “ *sure* and *Delight*, but *boasts* and *glories*  
 “ therein. The Necessity of considering  
 “ the several *Aggravations* of our Sins,  
 “ appears from hence, because the *Cir-*  
 “ *cumstances* we were in, when we com-  
 “ mitted such or such a Sin, may not a lit-  
 “ the

“ to enhance and increase our *Guilt*; and  
“ a Sin attended with many *aggravating*  
“ *Circumstances* in the Commission thereof,  
“ requires a proportionable Degree of Sor-  
“ row and Humiliation, in order to our  
“ forsaking it, and obtaining Pardon for it.  
“ This being done, endeavour to possess  
“ your Mind with a true Sense of the *great*  
“ *Evil of Sin*; how contrary it is to God’s  
“ *Holiness*, to his *Will*, to his *Commands*,  
“ his *Goodness*, his *Justice*, and especially  
“ to the great *Mystery of Godliness*; how  
“ contrary also it is to Man, to his *Reason*  
“ and *Conscience*, to his inward *Peace* and  
“ *Satisfaction*, and to his *Interest* temporal  
“ and spiritual, present and future; that  
“ this is the *only Evil*, which was thought  
“ worthy of the Son of God to deliver us  
“ from, who died to redeem us from the  
“ *Bondage of Sin and Satan*.  
“ In the Height of all that Love, which  
“ the compassionate Saviour of the World  
“ had for perishing Mankind, he did not  
“ think fit to rescue them from *Pain*,  
“ *Sickness*, *Poverty*, *Disgrace*, or any of  
“ the common *Afflictions* of human Life;  
“ no, nor even from Death itself. All  
“ these seemed to be below his Notice;  
“ *only Sin and Damnation* appeared to him  
“ to

“ to be Evils so great, that he would not  
 “ endure the Thought of our being sub-  
 “ ject to them. For *God so loved the World,*  
 “ *that he gave is only begotten Son, to the*  
 “ *End that all that believe in him, (that is,*  
 “ *so to believe in him, as to obey him)*  
 “ *should not perish, but have everlasting*  
 “ *Life:* I add *obey*, because in this Text,  
 “ as in divers others, the Word *Belief*, is  
 “ taken for the *Whole of Religion, Obe-*  
 “ *dience, as well as Faith.*

“ Endeavour to keep a constant Remem-  
 “ brance of these Things in your Mind;  
 “ for they will be of great Use to you, not  
 “ only to lead you to a true Repentance for  
 “ what is past, but to prevent your falling  
 “ into Sin for the future.

“ It will be impossible to give *such Di-*  
 “ *rections* for the Performance of this  
 “ Duty, as will be *proper for all Persons;*  
 “ those who have led wicked Lives, and  
 “ have for a long Time put off Repent-  
 “ ance, have to be sure a great Account  
 “ to make up; and therefore must spend  
 “ the more Time and Pains in reconcil-  
 “ ing themselves, considering their past  
 “ Lives, and forming good Resolutions.  
 “ Those that began this Duty betimes,  
 “ and who by the Grace of God, have  
 “ been

“ been kept in their Youth from contract-  
“ ing vicious Habits, or committing any  
“ great Sins, have less to do, when they  
“ set about this Duty : Nevertheless, Self-  
“ Examination, &c. being a Duty so often  
“ and so plainly taught by God in Holy  
“ Scripture, who best knew the Necessity  
“ and Advantage of it ; no one that is a  
“ Christian, ought to neglect, or perform  
“ it slightly.

“ When you examine yourself, let it be  
“ chiefly about your *wilful Sins*, and *Sins*  
“ of *Commission* ; and be not over scrupu-  
“ lous, either to accuse yourself of Sin you  
“ never committed, or to reckon up all  
“ your Infirmities ; for that would render  
“ your Examination endless and impracti-  
“ cable : And though there may be some  
“ Sins that you may doubt whether you  
“ have committed, others you may fear  
“ you have forgot, yet be not discouraged ;  
“ for when you have acted honestly and  
“ sincerely, rest satisfied ; it being all that  
“ Religion requireth : But what Sins you  
“ cannot recollect and find out, so as parti-  
“ cularly to confess and bewail, you ought  
“ to conclude under a general Repentance  
“ for whatsoever you have done amiss ;  
“ and

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“ and to pray that God would cleanse you  
“ from your secret Faults.

“ When you have once thoroughly ex-  
“ amined your Life, you must not think  
“ your Work is at an End; but must fre-  
“ quently exercise yourself therein; and  
“ the oftener you do so, the more easy and  
“ delightful you will find it. At such  
“ Times it may not be necessary that you  
“ should examine your whole Life with that  
“ Strictness you did at first; but chiefly  
“ examine yourself, how you have kept  
“ your good Resolutions, what Progress  
“ you have made in a religious Course of  
“ Life, and what Sins of Commission or  
“ Omission you have been guilty of, since  
“ your last Examination, and how you  
“ came to fall into them; what the Temp-  
“ tations, what the Circumstances and  
“ Occasions; that you may arm yourself  
“ against them, and so avoid them for the  
“ Time to come.”

*General Heads of Examination.*

O MY Soul, enter into the Consideration of thine own State; search thy Heart to the Bottom; ask thyself; “What thou hast done, how hast thou carried thyself since the Time thou wast by Baptism first admitted into Covenant with God, or since thou didst last renew that Covenant with him? How hast thou behaved thyself with respect to the Duties thou owest to God, thy Neighbour, and thyself?”

*I. Of our Duty towards God.*

HAVE I loved God before and above all other Things?

Have I received the Scriptures, not as the Word of Men; but as they are in Truth, the Word of God?

Have the Promises and Threatenings therein prevailed with me, to govern myself according to the holy and admirable Precepts therein delivered?

Have



Have I not profaned the holy and dreadful Name of God, by Perjury or unlawful Oaths, or by customary Swearing or Cursing in my common Conversation?

Have I not irreverently mentioned the Name of God in my common Conversation?

Have I honoured him by a reverent Usage of whatsoever Things or Persons belong to him, and are dedicated to his Honour and Service?

Have I religiously observed the Day set apart for his more immediate Worship, in keeping it holy, to those Ends for which it was appointed; by attending the public Service of the Church; in reading and hearing his holy Word; in Prayer and Meditation, and good Discourse?

Have I so little regarded this holy Day, as to spend it in travelling, and taking unnecessary Journies thereupon, such as I might as well have gone on any other Day?

Have I spent and squandered it away in useles and unnecessary Visits, in Recreations, or in wicked and unprofitable Conversation, or in following the Works of my Calling?

Have I trusted in God, and acknowledged my Dependence upon him only?

Have

Have I every Day duly prayed to him, and praised him for his Mercies ?

And when I have done it at Church or at Home in my Family, or in secret by myself, hath it been only out of Custom or with such a Sense of God, and such Seriousness, Fervency, and Affection, as he requires ?

Have I used such Considerations beforehand, as might enable me rightly to perform the same ?

Have I laboured to form such Apprehensions of God as are worthy of his adorable Majesty, and to furnish my Mind with useful and necessary Knowledge ?

Have I (notwithstanding the Means of Grace, and the Light of the Gospel) suffered myself to live in Ignorance of him, and my Duty ?

Hath the Consideration of his infinite Power made me fearful to offend him ?

Have I feared Man more than God, by committing Sin, to avoid Disgrace or any temporal Evil ?

Have I presumptuously hoped for Salvation, whilst I continued to live in the wilful Commission of one or more Sins ?

Have I not been so foolish as to put off  
my

my Repentance, thereby rendering myself less able to set about it?

Have I resigned myself, and all my Concerns to the all-wise and good Providence of God?

Have I endeavoured to bear his afflicting Hand with Patience and Humility; considering that the greatest Sufferings I can undergo in this World, are much less than the Desert of my Sins? Or have I not murmured, or been impatient under any Trouble that has befallen me?

Have I grown better by Afflictions?

Have I frequented the Holy Sacrament? Or have I not staid away through causeless Prejudice, or feigned Excuses, being unwilling to part with my Sins?

If I have come to the blessed Sacrament, have I not received it without Repentance and a stedfast Purpose to lead a new Life? without a firm and lively Faith, a hearty and thankful Remembrance of the Love of Christ, in giving himself to be a Sacrifice for my Sins; and without a sincere and universal Love and Good-will to all Mankind?

Have I made it my Care to live suitably to my sacramental Profession, and solemn Engagements?

Have

Have I endeavoured to affect my Heart with a lively Sense of the multiplied Mercies of God to me, both temporal and spiritual?

Have I seriously considered that amazing Instance of the Love of Christ, in redeeming me from the Bondage and Dominion of Sin, and the Tyranny of the Devil?

Do I depend upon the Merits and Satisfaction of Christ, and hope for Acceptance with God, only through him, and not for any Merit of my own?

Have I as a weak Creature, depended upon the Light, Grace, and Assistance of the Holy Spirit, to further my Endeavours to guide and strengthen me in all my Performances, and to direct and comfort me in all my Temptations, Difficulties, and Troubles?

II. *Of our Duty towards our Neighbour.*

“ O MY Soul, seriously consider thy  
“ past Actions! How hast thou discharged  
“ thy Duty to thy Neighbour? Hast thou  
“ considered, that in the Sense of the Gos-  
“ pel, not only the Person who dwells near  
“ thee, but every Man is thy Neighbour?”

**Have**

Have I, according to the Ability and Opportunities which God hath given me, done Good to all that stand in Need of my Help?

Have I carried it to my Neighbour, as one that loves him sincerely and heartily?

Have I done unto others, as I would they should do unto me; that is, have I done to others what I could *reasonably* expect or desire they should do to me, if in the like Circumstances? And on the other Hand, Have I been careful not to do any thing to others that I could *reasonably* desire they should not do unto me?

Have I, in Conformity to this Rule, endeavoured in my Place and Station to prevent Evil and Damage to the Souls, and Bodies, and Estates of others?

Have I wronged no Man in his Soul, by leading him into such Errors, as are destructive of true Religion; by enticing and teaching him to sin against God, and wound his Conscience by setting him an ill Example; by counselling or commanding him to do that which was displeasing to God, or by consenting to his Sins?

Have I discouraged or deterred any one from the serious Practice of Religion and Piety?

Have

Have I fought and endeavoured to bring those to Repentance, whom I have any ways led into Sin?

Have I delighted causelessly to grieve any one?

Have I hurt any Person in his Body, by offering any Force of Violence to him; by drawing him into Intemperance, or any Vices; or by exciting Jealousies, Quarrels, or Fightings among Men?

Have I injured my Neighbour in his Goods or Estate, by damaging him; by defrauding or over-reaching him in Bargains, or Contracts; or in his good Name, by Slandering, Backbiting, or Insult?

Have I, in the Management of my Estate or Calling, run into Debt without Hopes or Design of Payment?

Have I not published my Neighbour's Faults, when neither the Glory of God, nor the Good of others, made such a Publication necessary?

Have I rashly or wrongfully censured or judged any Person?

Have I flattered any into Evil, soothing them up in it, or commending them for it, or for that Good I knew they had not?

If I have by any Means, or upon any Account whatsoever, done any Wrong to

any Person, have I endeavoured to my Power to make what Reparation or Satisfaction I can, thereby testifying my sincere Repentance for what I have done amiss?

When others have offended or injured me, have I been easy to be reconciled; and ready to forgive and to do good Offices even to my Enemies; considering my own many and great Offences both against God and against Man, of which I hope, and need Forgiveness?

Have I rested only in not doing Wrong, in not injuring my Neighbour, either in Soul, Body, or Estate?

Have I had that universal Love and Charity to all Men, as to desire all Good to them, and not so much as to wish Evil or Harm to any one?

Have I not envied the Good or Prosperity of my Neighbour?

Have I endeavoured to assist my Neighbour in any Good, to comfort him in his Troubles; and when aspersed wrongfully, to vindicate his Reputation?

Have I relieved the Wants and Necessities of my Neighbour according to my Power, as one that is affected with them, and as being myself also in the Body, and  
liable

liable to the same Wants, Distresses, and Troubles with others?

Have I had a more special Love to all true and sincere Christians, borne with their Infirmities, and heartily desired and sought their Welfare?

Have I observed Truth in my Words, and Dealings, and Contracts with all Men?

Have I not offended by Lying, Falshood, or Misrepresentation?

Have I performed my Words and Contracts without Shuffling, Treachery, and Deceit?

Have I carried it with an humble, quiet, and peaceable Spirit to all Men, avoiding (as much as in me lay) all Occasions of Offence, Quarrels, or Differences?

On the contrary have I not widened and enlarged them?

Have I been careful of those of my Family, my Friends and Relations, or any others that are committed to my Care, to counsel, to comfort, to reprove, as Occasion was given, and Need required?



*Relative Duties.*

“ HOW have I performed the Duties  
“ incumbent upon me towards my several  
“ Relations ? ”

*As a Husband.*

HAVE I been faithful to the solemn  
Contract and Engagement I then made in  
the Presence of God ?

Have I, in all lawful and reasonable In-  
stances, condescended and complied with  
my Wife ?

Have I loved, cherished, comforted, and  
honoured her ?

Have I borne with her Weaknesses and  
Infirmities ?

Has my Behaviour to her been prudent,  
flexible, and obliging ?

Have I not been peremptory, rigorous,  
and magisterial in my Commands ?

Have I neglected to defend and protect  
her, to maintain and provide for her ?

Have I not omitted to pray for, and to  
share with her in all her reasonable Joys  
and Sorrows ?

*As*

*As a Wife.*

HAVE I refused to comply with those Commands, in which God requires me to obey and serve, to love and honour my Husband?

Have I not provoked him, or published his Faults?

Have I borne with his Infirmities?

Have I given him Cause of Jealousy, or been unfaithful to his Bed?

Have I been frugal in the Management of my Expences, with respect to the Circumstances and Condition of my Husband?

Have I not been expensive and prodigal in my Way of Living?

Have I not squandered away my Husband's Substance?

Have I restrained myself within those Bounds, that both Reason, Religion, and the Condition of my Husband require?

Have I been indifferent and careless in my Carriage towards him, not forecasting to do what I thought would oblige and please him?

Have I been disobedient to his just Commands, and so cast off his Yoke from me?

Have I been unconcerned in his Joys and Sorrows?

Have I neglected to recommend him to the Grace and Protection of God in my Prayers?

*A Parent.*

**HAVE I** preferred the eternal Interest of my Children before their temporal?

Have I not been more careful and solicitous to provide for their Bodies than their Souls?

Have I taught them, as they were capable of learning, to know, fear, love, and worship God, with a perfect Heart, and a willing Mind?

Have I early instructed them in the Ways that lead to Life everlasting, and endeavoured to form in their Minds the Principles of Virtue and Religion?

Have I earnestly and frequently prayed to God for the Gifts and Graces of his Holy Spirit, to renew, and change, and purify their corrupt Nature, and for his Blessing and Favour upon them?

Have I been any Ways accessary to the  
Sins

Sins of my Children by any ill Example I have set them?

Have I not given them such an Education, as would naturally lead them into Pride and Vanity?

Have I endeavoured to make them of a meek and humble Disposition?

Have I taught them how to govern their Passions, and to moderate their Affections to worldly Things; and encouraged them, by my own Example, to follow that which is good?

Have I done my Part to provide what was necessary and convenient for their Living; and comfortable Subsistence and Being in this World?

Have I not been too fond and indulgent to them; suffering them to go on in their Follies and Sins, without such Correction and Reproof, as I was in Duty bound to give them?

*A Child.*

HAVE I revered and honoured my Parents, obeyed their lawful Commands, and attended to their wise Counsels and Instructions?

Have I advised with them in Affairs of Consequence and Concern to me?

Have I not been disobedient to them? dishonoured them in my Mind, or carried myself rudely and irreverently in my Behaviour, towards them?

Have I not been ashamed of them?

Have I not mocked or spoken Evil of them?

If reduced to Want or Poverty, have I made a comfortable and honourable Provision for them, according to my Ability?

Have I not been stubborn and obstinate towards them, and endeavoured to cast off my Subjection to them?

Have I not disposed of myself in Marriage, without their Advice or Consent?

*A Brother or Sister.*

HAVE I had a tender Affection, and a compassionate Concern for my Brethren and Sisters, endeavouring to promote their Good, both spiritual and temporal?

Have I commended them to God in my Prayers?

Have

Have I not been unconcerned for their Welfare, and destitute of a natural Affection towards them?

*A Master.*

HAVE I treated my Servants as a Christian, and like one who believes that he has a Master in Heaven to whom he must render an Account?

Have I performed the Conditions I obliged myself to, when I took them into my Service?

Have I used them with Mildness and Gentleness?

Have I been cruel and severe towards them, laying a greater Burden upon them than they were able to bear?

Have I had a tender Care and Concern for their Souls, endeavouring to instruct them in the Duties and Principles of the Christian Religion?

Have I afforded them Time and Opportunities for the Service of God in Publick and Private?

Have I taken Care of their Bodies, by providing what was fitting for them?

Have I not put them upon Cheating and Lying, and so been a Partaker with them in their Sin?

Have I been remiss in suffering them to neglect their Duty to God?

Have I been constant in my Daily Devotions with my Family?

Have I not omitted this necessary Duty upon such slight and trivial Pretences and Excuses, as would have had no Weight with me in Matters that relate to this temporal Life?

*A Servant*

**HAVE I** been faithful and industrious in serving my Master and Mistress?

Have I been honest and just to them?

Have I purloined, or stole, or any Way defrauded them of their Goods, or been careless and wasteful of them?

Have I disobeyed their lawful Commands?

Have I any Ways injured them in their Reputation?

Have I served them with Singleness of Heart, as to the Lord, and not to Men?

Have

Have I been diligent in my Duty, only when I was observed and taken Notice of?

Have I, as much as in me lay, lived quietly and peaceably with my Fellow-servants?

Have I not been spiteful and malicious against them?

Have I accused them wrongfully?

Have I set them a good Example?

Have I exercised that Tenderneſs to their Children in the Family that was juſtly and reaſonably expected from me?

Have I prayed for my Maſter and Miſtreſs, and the Reſt of the Family, in my private Prayers?

*As a Magiſtrate, &c.*

**HAVE I** made it my Endeavour to be a Terror to Evil-doers and a Praise to them that do well?

Have I expreſſed a Zeal for the Honour of God, by bringing publick Offenders to Juſtice: by putting the Laws in Execution againſt all Vice, Profaneneſs, and Debauchery; and by giving a good Example myſelf?



Have I not discouraged those, who, from a Concern for the Interests of Religion, and a Love to the Souls of Men, have been zealous and active in this good Work!

Have I not been more intent upon my own private Interest, than in advancing the common Good?

Have I been faithful and diligent in the Discharge of those Duties that are incumbent upon me, as living in the Town, Place, or Parish, whereto I belong?

Have I endeavoured to inform myself of my Duty, in order to the doing of it, when I have been called to the Office of Constable, Church-warden, or any other Parish Office?

Have I considered how to avoid and shun whatever might occasion Strife and Dissention, and endeavoured, what in me lies, to become useful and serviceable in my Place and Station?

III. *Of the Duties towards Ourselves.*

HAVE I wisely considered the End for which I was created by God, that I might be the better able to direct all my Thoughts, Words, and Actions to that End?

Do I make it the great Concern and Business of my Life, to serve and glorify God, that I may thereby be prepared, and meet for Happiness in his Presence and Kingdom for ever?

Have I frequently and seriously considered, that I am here in a State of Trial, and Probation, not of Happiness and Enjoyment?

Have I not lived without Thought and Consideration, though Interest and Duty, and the express Command of God, call and oblige me to be much and frequent in the Exercise thereof?

How have I spent my precious Time?

Have I not wasted it in Idleness, or in any unprofitable Vanity?

Have I laid to Heart the shortness and Uncertainty of this present Life, and daily improved it to the best Advantage?

Have I exercised a daily Care and Watchfulness

fulness over my deceitful Heart, resisting its Importunities and Lusts?

Have I seriously considered the great Damage and Mischief that Sin has done to human Nature?

Have I applied myself with my whole Strength and Might, to recover that Resemblance which Man, when he first came out of his Maker's Hand, bore to him?

Have I contented myself with the Form and outside of Religion and Godliness, neglecting the Life and Power thereof?

Have I laboured after the true Mortification of the Spirit, after that real and inward Purity of Soul, which Christ requires in all his Disciples and Followers?

Have I diligently and earnestly implored the Aids and Assistances of the Holy Spirit of God, to renew and sanctify me?

Have I laboured to improve my Soul in Knowledge and Wisdom, in Grace and Holiness, taking Heed to secure my Salvation more than any temporal Interest?

Have I been contented with my present Portion of Good here, according to the Will of God?

Have I not suffered myself to be immoderately discomposed at Events, which are not in my Power; and been dissatisfied and uneasy

uneasy in such Circumstances, as the good Providence of God has thought fit to place me in ?

Have I not been too covetous of the World : its Riches, Honours, and Pleasures ?

Have I not fought to gain or keep them by sinful Means ?

Have I not been immoderately concerned, and anxious about present Things ?

Have I not grieved overmuch for worldly Crosses, Losses, and Disappointments ? And on the other Side, have I not placed my Happiness in its good Things, and rejoiced in them overmuch ?

Have I laboured to disentangle my Affections from this World, and to raise up my Mind to the Things which are above ; the Enjoyments of that superior World, for which I was principally designed ?

Have I been diligent and faithful in that Place and State of Life, unto which it hath pleased God to call me ?

Have I been diligent in doing my own Business, and to provide those Things that are needful and expedient for myself and Family, and such as depend upon me ?

Have I endeavoured to make myself useful in the World, and charitable to my Fellow-Creatures ?

Have

Have I been temperate and chaste, as one that is sensible, that the Perfection and Happiness of a reasonable Creature, does not consist in sensual Enjoyments, but in those that are spiritual?

Have I therefore watched against the Lusts of the Flesh?

Have I not had an impure Heart, or unclean Affections, or offended by any unchaste Behaviour, Words or Actions?

Have I abstained from all unnatural and unlawful Pleasures of Sense; and been moderate in the Use of such as are lawful and allowable by the Christian Religion?

Have I restrained my Appetite? Have I not committed Excess in Eating and Drinking, in Sleep, or Recreations?

Have I frequently exercised myself in Self-Denial, and Mortification, that my Flesh might be subdued, and my Spirit refined; and so prepared and qualified for the Company, the Employment, and the Pleasure of Heaven?

Have I been humble and little in my own Eyes, as a depending Creature, and a poor Sinner should be?

Have I not betrayed Pride and Haughtiness in Word or Carriage?

Have

Have I not from an Over-valuation of myself, been ambitious of, or too much affected with, the Applauses of Men above my Desert; or made it too much my End in any of my Actions?

Have I not to that End unduly set out myself to procure my own Praise?

Have I not been too nice and tender of my own Reputation, to the neglect of my Duty?

Have I not feared too much the Censures, Reviling, and Reproaches of Men, in the Discharge thereof?

Have I been contented to be vile for God's Sake?

Have I been Meek, and Gentle in my Spirit, Words, and Behaviour? Have I borne with the Weaknesses, Indiscretions, and Infirmities of others, as becometh one who is subject to Infirmities?

Have I not been Angry without Cause, or above just Cause?

Have I not been pettish and froward in little Things, and upon mere Mistakes, and involuntary Errors of others, for Want of reviewing Things in their just Nature, Weight and Measure?

Have I not suffered the Sun to go down upon my Wrath? Have I not continued in  
it

it to the Vexation of my own Spirit, and thereby rendered myself unfit for the Discharge of my Duty both to God and Man?

‘ It is not easy to enumerate all the Instances of Duty reducible to these three Heads; nor to set down the several Breaches and Violations of them; But the *careful reading* of the *Holy Scriptures*, more especially the *New Testament*, together with the Checks and Reproofs of every Man’s Conscience, will abundantly supply this Defect. The Method here proposed will, I believe, (if carefully attended to) assist any one in getting a competent Knowledge of his own State and Condition.

‘ I think it proper to observe here, that divers Methods have been proposed by wise and good Men to assist us in the Examination of ourselves, and to render it more easy unto us. I will but just mention some of them, and refer you to some Books of Piety wherein they are treated of at large.

‘ Some have collected a short Summary of the Sins forbidden, and Duties commanded in the holy Scriptures, and examined themselves thereby. See Dr. Horneck’s *Crucified Jesus*, Chap. 23.  
‘ Mr.

‘ *Mr. Kettlewell’s Measures of Christian Obedience*, Book 2d throughout.

‘ Others have reduced the Sum and Substance of our Duty to the *Ten Commandments*; and by the Help thereof have, with great Advantage, performed this necessary Work. See the *Art of Catechising*, p. 15, &c. 57, &c. *Dr. Comber on the Common-Prayer*; *His Discourse on the Communion-Office*; or any Exposition of the *Ten Commandments*. Some have examined themselves by our *Lord’s Sermon on the Mount*, contained in the 5th, 6th, and 7th Chapters of *St. Matthew*. See *Dr. Hammonds Exposition of Christ’s Sermon on the Mount in his Practical Catechism*, *Lib. 2. Sect. 1, &c.* Others have followed that general Division of Duty mentioned by *St. Paul*, *Tit. ii. 12.* namely, to God our Neighbour, and ourselves; which is the Method here proposed.

‘ I will mention but *one Method* more, namely, by recollecting the several Parts and Branches of the *Baptismal Vow*, making a Pause at each Particular, and enquiring how we have kept it, and in what Instances we have broken the solemn Engagements we then entered into.

‘ The



6 The Perusal of Dr. *Bray's Discourse upon*  
 6 *the Baptismal Covenant*, or any other ju-  
 6 dicious Exposition of the Church Cate-  
 6 chism, will be useful to us, when we ex-  
 6 amine ourselves in this Method.

6 Those that have made some Progress  
 6 in Christianity, and are in good earnest  
 6 striving to enter in at the strait Gate, and  
 6 walk in the narrow Way that leadeth to  
 6 Life, find the Examination of themselves  
 6 much more easy than those who indulge  
 6 themselves in Sin, and live careless and  
 6 negligent Lives ; for the former are still  
 6 labouring after a nearer Conformity to  
 6 the Example of Christ Jesus, and keep  
 6 a Watch and Guard over themselves.  
 6 Every Portion of Scripture they read and  
 6 hear ; every Grace and Virtue that is re-  
 6 commended in public ; every Sin, against  
 6 which the Judgments of God are de-  
 6 nounced, suggests Matter to them to ex-  
 6 amine themselves by ; and they can pre-  
 6 sently, without any Reluctance, put the  
 6 Question to themselves, Do I practise  
 6 this or that Virtue ? Am I guilty of this  
 6 or that Sin ?

6 It is not material which of these Me-  
 6 thods we follow, provided the Thing be  
 6 carefully done ; every one is at Liberty

to

‘to choose which he thinks will best let  
 ‘him into the Knowledge of himself, and  
 ‘enable him to judge whether, according  
 ‘to the Terms of the Covenant made with  
 ‘Man in Christ Jesus, a happy or mise-  
 ‘rable Eternity is likely to be his Portion.  
 ‘If he wants more particular Directions,  
 ‘he may have Recourse to some spiritual  
 ‘Guide.

‘Though Self-Examination be a Duty,  
 ‘which ought no Day to be wholly omit-  
 ‘ted; yet there are some Seasons wherein  
 ‘we ought to take a more exact Survey of  
 ‘our own State; Such are *Times of Trouble*  
 ‘and *Affliction*; *Days of Fasting and Hu-*  
 ‘*miliation*; And when (by the Assistance  
 ‘of the Divine Grace) we have a lively  
 ‘Sense of the *great Evil* and *dampning Na-*  
 ‘*ture* of Sin; and before we renew our  
 ‘Covenant with God in the holy Sacra-  
 ‘ment.’

*A Prayer,*

*A Prayer, consisting of Confession of Sins, and imploring Pardon and Grace, which may be used in our Preparation to the Sacrament, or at any other Times of extraordinary Devotion.*

I. **ALMIGHTY** Lord God, just and holy, I desire to humble myself before thee, in a deep Sense of my own Vileness and Unworthiness, by Reason of the many and great Sins I have at any Time committed against thee, my Sovereign Lord and Judge.

I have offended thee by evil Thoughts of many Kinds; by vain, rash, false, or wicked Words, and by many unjust and ungodly Deeds, which I have committed against the Dictates of Reason, the Checks of my own Conscience, and the known Precepts of my Duty.

II. I have too often neglected the Duties of Religion, which is the great and important Concern of my Life. And when I have performed them, it hath been often carelessly and out of Custom, or without due Affection and Attention of Mind.

I have not served thee with that Purity of Intention, with that Sincerity of Heart, with that Fervency of Spirit, with that  
Zeal

Zeal for thy Glory, with that Watchfulness, Care, Diligence, and Constancy, that I ought.

If I have been at any Time sensible of my Sins and Infirmities, I have not preserved such a Sense of them, as ought to have made me more circumspect, and watchful against them, or less liable to censure or condemn other Men; but have too rashly condemned my Neighbour, or impaired his Credit, or given Countenance to others who have done so, or not discouraged them in so doing, as I might and ought.

III. The Pleasures and Business of this Life, or the Desires of growing Rich, or being Great, have caused me too often to forget that I am but a Stranger upon Earth, and that my Days are as a Shadow, that will soon pass away.

Nor have I so far disengaged my Heart, as by thy Grace I might, from all Things here below, as to have my Hopes and Affections principally set on Things above, and on that Happiness which will last for evermore.

But I have been too anxious and solicitous for the Things of this Life, not considering that precious Promise, that if I first

seek the Kingdom of God, and his Righteousness, all Things necessary shall be added unto me.

Nor have I been so contented with my Condition in this World, nor so resigned to thy Providence, as I ought.

How little have I mortified my Members, which are upon the Earth, inordinate Affection, evil Concupiscence, and Covetousness! And yet I know, that if any one love the World, the Love of the Father is not in him; and that the Poor in Spirit are blessed.

IV. I have not been sufficiently thankful for the continued Effects of thy Bounty towards me. Neither have I received the afflicting Dispensations of thy Providence with such Patience and Submission as is due to thy Wisdom, nor made such Improvements and Advantages of them, as thy Goodness did thereby intend me.

V. I know that Religion has nothing in it that is worthy of Blame or Reproach, but is of all Things the most comely, and worthy of a Man; and yet out of a foolish Regard to the Opinions and Censures of Men, I have too often been ashamed to practise divers important Duties, and to discountenance the evil Practices or Vices  
of

of others, or to own the Cause of Virtue and Piety; not considering, that whosoever is ashamed of Christ and his Words, in this adulterous and sinful Generation, of him shall the Son of Man be ashamed, when he cometh in the Glory of his Father with the Holy Angels.

VI. I believe that all Scripture is given by Inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness, that such as desire, and sincerely endeavour to serve thee truly, may be perfect, thoroughly furnished unto all good Works. And yet, O God, how seldom, how little, have I read and pondered thy holy Word! how much have I omitted searching the Scriptures! and how foolish in reading other Books more than them! not considering they best set before us the Way of Life, and the Way of Death, and teach us what we must do to be saved from the Wrath to come, and to inherit eternal Life.

And when I have read thy holy Word; it hath not been with such good Dispositions, with such an attentive and teachable Mind, with such an humble Heart, and sincere Intentions to do whatsoever I should perceive to be thy Will, as I ought.

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VII. I

• VII. I have not had that just, that low, and mean Opinion of myself, that I ought; but have been too much desirous of the Praises of Men.

• I have not been so meek and gentle, so patient and considerate under Reproaches, or ill Treatment, as I ought; but have been too often carried out into such Degrees of Anger or Resentment, as have discomposed myself, or injured my Neighbour; nor have I been so ready to put the fairest and most charitable Constructions upon his Words, or Actions, as I ought.

• VIII. In my Transactions with Men, I have not had Regard to such sincere and candid Dealings, or Equity, as I ought; but have been too deceitful in my Words or Actions; and often too severe and rigorous in demanding my Dues, or too backward in paying others, when, or in such reasonable Measure, as I could and ought.

• I have been too insensible of the Wants and Miseries of my Neighbour; nor have I had that Tenderness and Compassion towards him, as to embrace all such Opportunities of relieving him, as I had Opportunity and Ability to do.

• On all Accounts I have too little considered the Blessing thou hast promised to  
the

the Merciful, and the many and great Mercies I daily receive of thee, and that I shall stand in Need of much more and greater Mercy from thee at the great Day of our Lord.

I know the pure in Heart are blessed, for thou hast promised they shall see thee, O God. And yet so insensible, and unmoved have I been, that I have taken little Care to cleanse myself from all Filthiness of Flesh and Spirit, so as to sanctify thee, my Lord God, in my Heart, whereby I might have a good Hope of seeing thee, O God, in whose Presence is Fulness of Joy for evermore.

I know, to this Bliss, Holiness is the Way; and yet how feeble and inconstant have been my Endeavours after it!

IX. I have not been so careful in employing my Time as I ought; but have spent much of it in Eating and Drinking, and Sleeping, beyond what the Support and Refreshment of Nature required, and too much in what I have called Recreation and Diversion. I have spent too much Time in dressing and adorning my Body; and in paying and receiving formal or impertinent Visits; and have several other Ways spent  
much



much of my precious Time idly or unprofitably to myself or others.

How little Time have I spent in Reading, Meditation, and Self-Examination !.

How little in Mortification; Abstinence, Fasting, and Retirement ? And yet the Day of my Life is far spent, and the Night of Death is at Hand, when no Man can work !

X. How backward have I been to examine the State of my Soul, and to call my Sins to Remembrance, so as to mourn and be affected with a godly Sorrow for them.

XI. O ! how strong a Propension have I to do Evil ! and how strange an Unwillingness to do Good !

I confess, and lament, and bewail my wretched State. I am corrupt, I have strayed out of the Way of Life and Happiness ; my Conscience accuseth me, and my Heart condemneth me. Yet, lo, thou, O God, art greater than my Heart, and knowest all Things—*[Here more Particulars may be mentioned.]* And, especially, I lament and bewail before thee, from whom nothing is hid, that I have grievously offended thee by—*[Here name the particular Sins.]*

XII. These my Sins, with many more that I cannot remember, are all in thy Sight

Sight, and have left their wretched and miserable Effects upon my Mind and Heart; whereby thy Image, in which I was created, is become defaced; and, I am estranged from thee, my God, my true and only Good and Happiness. So that when I look back upon the Errors and Miscarriages of my Life, and reflect how little I possess of the Spirit and Temper of the Gospel, *My Heart trembleth for Fear of thee, and I am afraid of thy Judgments.* O! how shall I appear before the Judgment-Seat of Christ, *when he shall come in his Power with the holy Angels, to judge every Man according to his Works, and take Vengeance on them that obey not the Gospel,* since my Life has been so unbecomable thereto!

But I repent, O my God, I repent, I accuse and condemn myself, I am grieved, I am troubled and am heartily sorry for these my Misdoings, and turn unto thee with full Purpose and Resolution of sincere Obedience for the Time to come.

And I beseech thee, O Lord, who art gracious and merciful, long-suffering, and of great Goodness, and the Father of our Lord Jesus Christ, who died for the Ungodly, for his Sake, and for thy Goodness Sake, pardon and forgive all my Sins; my

Sins of Ignorance, and those I have committed through Want of Care and Circumspection, but especially, all my wilful Sins, and those Transgressions whereby I have any Ways scandalized the Christian Profession, or occasioned others to fall, and which I lament before thee.

O Lord, Holy Father, who alone canst order the unruly Wills and Affections of sinful Men, who gavest thy Son to die, that he might redeem us from all Iniquity; pardon and rectify the Impurity of my Heart and Life, all irregular Appetites and Passions, and every wicked Practice, of what Nature or Kind soever; that all my Members being mortified from all worldly and carnal Lusts, I may no longer live in the Flesh, to the Lusts of Men, but according to thy Will, O God; and for ever hereafter live godly, righteously, and soberly, in this present evil World.

And seeing I am not able to do these Things of myself, strengthen me, I beseech thee, O Lord, with the Holy Ghost, and daily increase in me thy manifold Gifts of Grace; the Spirit of Wisdom and Understanding, the Spirit of Counsel and ghostly Strength, the Spirit of Knowledge and true Godliness; and fill me, O Lord,  
with

with the Spirit of thy holy Fear; that I may have Victory, and Triumph against the Devil, the World, and the Flesh, and at the last obtain the Gift of eternal Life, which thou hast promised to all those that sincerely love and obey thee, through Jesus Christ our Lord. *Amen.*

*Another Form of Confession, which may be used instead of the former.*

O MOST Great and Glorious Lord God, just and terrible in thy Judgments to all obstinate and rebellious Sinners, but of infinite Mercy to such as truly repent, and turn unto thee; look down, I beseech thee, with the Eyes of Mercy, upon me, who now present myself before thee, acknowledging that I am not worthy to lift up my Eyes to the Throne of thy glorious Majesty. O Lord, my Sins are so many and so great, that it is owing to thy infinite Goodness and Mercy, that I have now an Opportunity of humbling myself before thee, and begging Mercy for my Soul, which, I confess, has greatly sinned against thee.

I acknowledge, O my God, that thou hast, by innumerable Instances, manifested thyself to be a most kind and indulgent Father; but alas! I have abused thy Goodness, and made very ungrateful Returns for thy exceeding Kindness and Mercy. Instead of loving and delighting in thee, and paying thee a filial and cheerful Obedience, I find in myself many Times a great Prone-ness to offend thee, and a great Backward-ness and Indisposition to do those Things which thou requirest of me.

O Lord! I lament and bewail the Corruption of my Nature, most sorrowfully confessing before thee, that I have too great a Desire after the Things of this World; too great a Fondness for the Profits and Pleasures of it: And though I am fully persuaded, that it is my Happiness and Privilege, as well as my Duty, to love and serve thee, yet I am very apt to forget thee, and to grow careless and remiss in that great and important Work, which thou hast given me to do.

O my God! I confess with Sorrow that this World hath taken such Hold of my Affections, that I neither love thee, serve thee, nor obey thee, as I ought to do; my Devotion to thee is many Times cold and languid;

languid; my Prayers are full of Wanderings, Deadness, and Distractions, and the very best of my religious Duties are accompanied with so many Failings and Imperfections, that I have great Cause to humble myself before thee.

“ How greatly, O God,  
“ have I offended thee, by  
“ Lust and Intemperance,  
“ by Peevishness, Passion,  
“ and Anger, by Covetousness and Ambition, by Pride and Envy, by Prejudice  
“ and Ill-will towards my Neighbour, by  
“ murmuring and repining at the Dispensations of thy Providence, and by an unwillingness to resign myself to thy Disposal in all Things? How frequently  
“ have I violated my baptismal Engagements, by preferring the Vanities of this  
“ wicked World before thy Favour, and by  
“ suffering my Heart, which has been so  
“ often dedicated to thy Service, to be  
“ brought under the Bondage and Dominion of Sin and Folly ?”

*This is to be varied or omitted, as every-one sees fit.*

And what shall I now say unto thee, O thou Preserver of Men! O Lord I have no Hope but in thy Mercy and the infinite Merits of my dear Redeemer; And if thou rejectest me, I am lost and undone for ever.

But, O thou compassionate Lover of Souls! who knowest whereof we are made, and rememberest that we are but Duff, turn not thy Face from me, nor cast thy Servant away in Displeasure; let the Intercessions of thy beloved Son prevail in my Behalf, and for the Sake of his meritorious Death and Passion, for all that he has done, and all that he has suffered for me, have Mercy upon me; pardon and forgive, I most earnestly and unfeignedly beseech thee, all the Sins and Follies of my Life past, which are more than I can number, and greater than I am able to bear; and more especially, O my God, lay not to my Charge—[*Here again may be named Particulars.*] O cleanse me from all my secret and unknown Transactions, and vouchsafe, O merciful Father, to be reconciled unto me, who am sorry for my Sins, and grieved that I have offended thee, my most gracious Lord and Master, to whom I owe all the Returns of Love and Duty that can possibly be paid by a Creature to his Creator.

O Lord, reserve not my Sins to be punished in the Day of thy fierce Anger; (for who can dwell with everlasting Burnings! who is able to abide the Fury of thy Wrath! but spare me, O most mighty God, and merciful

merciful Saviour: and grant that I may never fall into those Evils, which my Sins have justly deserved. Thy Property is always to have Mercy; to thee only it appertaineth to forgive Sin; O turn away thy Anger from me, who meekly acknowledge my Vileness, and truly repent me of my Faults, and do now unfeignedly turn unto thee, with full Purpose and Resolution of Heart to serve thee faithfully, and to make it the great Care and endeavour of my Life to please and obey thee.

O Lord! there is nothing that I desire so much, as to be of the Number of thy faithful and obedient Servants: Thy Favour is better than Life itself; thy Service is the most perfect Freedom. O enable me, by the Assistance of thy blessed Spirit, to forsake all my Sins, and to reform whatever has been amiss in the Temper and Disposition of my Mind, or in any of the Actions of my Life. Open thou mine Eyes, that I may see the Vileness and Deformity, as well as Danger of Sin; that I may fly from all Appearance of Evil, and with an unwearied Diligence follow after and pursue the Things that make for my everlasting Peace, Grant, that for the Time to come I may live only unto thee, in an awful Fear of thy

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great Name, and a constant Regard to thy blessed Will, keeping always a Conscience void of Offence, both towards thee, and all Men.

Give me Grace to spend my Time religiously, soberly, and usefully, in the subduing my Passions, mortifying my corrupt Inclinations, and in the Practice of all those Duties thou requirest of me; that when thou shalt think fit to take me out of this State of Trial and Temptation here, I may be received into that blessed Kingdom, where all Tears shall be wiped from my Eyes, and Sin and Death shall be no more. Grant this, O merciful Father, through the Merits and for the Sake of thy Son, and my alone Saviour, Jesus Christ. *Amen.*

*A Prayer to be used at the same Time, or shortly after either of the foregoing Confessions.*

O MOST Gracious and Merciful Father, who, in Pity and Compassion to my Soul, hast given me this Opportunity of humbling myself before thee, accept, I earnestly intreat thee, of my unfeigned Sorrow for all the Sins which I have committed

mitted against thy Divine Majesty ; I confess it bears no Proportion to the Heinousness of my Offences ; O do thou in much Mercy look upon me, and let the infinite Merits of my dear Redeemer supply all my Defects ; and refuse not, I beseech thee, for his dear Sake, to be reconciled unto me, and to admit me into thy Favour, without which I am of all Creatures the most miserable.

O Lord, there is nothing that I desire so much, as to be delivered from the Power and Dominion of my Sins, and to be at perfect Peace with thee ; for I have no Rest, so long as I think I am under thy Displeasure. I humbly therefore beg leave at this Time to renew the Vows and Resolutions I have often made, of loving and obeying thee ; and for that End, I offer unto thy divine Majesty my Soul and Body, and all that is mine, humbly beseeching thee to take them into thy Custody, that being in Safety under thy Protection, they may be for ever devoted to thee and thy Service.

It is not, O Lord, with any Confidence in my own Strength, that I presume to give up myself to thy Obedience, (for alas ! I am sensible that my Heart is very false, and too easily drawn away by the deceitful  
Tempter)

Tempter) but all my Hope and all my Dependence is in thy Almighty Power and Goodness; and so that I humbly fly for Help against the cruel Enemy of my Soul, who is daily lying in wait to destroy me. I know thy Grace is sufficient for me; and therefore in thee do I put my Trust. Thou art my Hope and my Confidence, my Saviour and mighty Deliverer; O never leave me then to myself, nor to the Weakness of my own corrupt Nature; but let thy Holy Spirit be always present with me to defend me in all my Conflicts, to support me under my many Weaknesses and Infirmities, to instruct me in all difficult Cases, and to carry me in Safety through the Trials and Temptations of this dangerous and deceitful World; and grant, O merciful Father, that I may never grieve that blessed Spirit, nor fall into those Sins and Impurities, which will cause him to leave and forsake me, and to abandon me to my own foolish and perverse Will; but give me Grace in all Things to follow his Guidance and Direction, and to devote myself entirely to a Life of Virtue and Religion; that denying all Ungodliness, and worldly Lusts, I may live righteously, soberly, and godly, in this present World; and after I have served thee  
faithfully

faithfully in this Life, I may be received into those blessed Regions of everlasting Rest and Peace, which thou hast reserved for them that truly and sincerely love and serve thee; through the Merits of thy beloved Son Jesus Christ the Righteous, Amen.

*A Confession of Sins, to be used by a grievous Sinner, who having led a very wicked Life, is now come to a Sense of his Sins, and desires to humble himself before God for the same.*

O MOST mighty God! Thou art a consuming Fire to all rebellious and impenitent Sinners; a dreadful Avenger of such as are obstinately wicked, but a most compassionate Father to all those that truly repent, and turn unto thee; O how shall I dare to speak unto thee, who am all over Sin and Pollution; a Creature vile and loathsome in my own Eyes by reason of my Sins, but much more so in thine, who art a God of infinite Purity and Holiness, and hatest Iniquity with a perfect Hatred! O Lord, when I look back upon my past Life, I am astonished at thy Patience and  
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Long-Suffering towards me, and must acknowledge, that hadst thou dealt with me as I have deserved, I had long before this been condemned to endless Misery and Torments. For ever adored be that Goodness of thine, which has dealt so graciously with me; for ever praised be that Mercy, which has snatched me out of the Jaws of the devouring Lion, and saved me from the Pit of Destruction, which I was running headlong into; for ever magnified be that Grace which has at last touched my Heart with a Sense of my Sins, and given me this Opportunity of humbling myself before thee.

O Lord, I do now most sorrowfully bewail and lament before thee, the Sins and Iniquities of my past Life, which are so exceeding many and great, that as I am confounded at the Guilt of them, so I know not where to begin when I would confess them before thee. Even from my Youth up have I been a rebellious and disobedient Sinner, a Contemner of thy Laws, and one of those wretched Fools, that have made a Mock at Sin, and would not hearken to wise Counsel and Reproof; I have grieved and despised my Parents, derided my Superiors, and followed the  
Dictates

Dictates of my own foolish and perverse Will; my Mind has been overspread with Blindness and Ignorance. Folly and false Reasonings, and almost every Power and Faculty of my Soul is corrupted and defaced; that Time which should have been employed to holy and excellent Purposes, I have either consumed upon my Lusts, or trifled away in vain and unprofitable Pursuits.

Wretched Fool that I was! How have I preferred a Life of Folly and Madness, of Riot and Extravagance, of Noise and Disorder; a Life that has yielded no other Fruits, but those bitter ones of Shame and Remorse, of Sorrow and Affliction, before the Peace and Pleasure, and Serenity of a virtuous, sober, and religious Conversation; How have I thought the Ways of Religion dull and unpleasant; and nothing any further eligible, than as it conduced to the Pleasures and Profits of this World!

O my God, I have sinned against thee with a high Hand, and have led a Life directly opposite to thy blessed Will; I have most grievously neglected the Duties of Religion both in public and private, having spent little of my Time in thy Service, and that little, (O Lord, thou knowest)

est) in a profane or unworthy Manner; while others have been offering up their Prayers and Praises to thy Divine Majesty, or listening to thy holy Word, my Eyes have been frequently wandering after Vanity, and my Mind full of idle and impertinent, and many Times (alas! with Shame I confess it) of wanton and lascivious Thoughts.

O Lord! I dare not say, that I have spent any one Day of my Life to thy Honour and Glory; but how many Days, nay Years, have I spent in the Service of Sin, in Lust and Intemperance; Brutishness and Sensuality; in profaning thy Sabbaths, abusing thy sacred Name, ridiculing thy holy Word, despising thy Ministers, and making a Jest of all that is serious?

I have been proud and envious, lustful and intemperate, passionate and angry, full of Malice, Hatred, and Revenge; I have been guilty of slandering and abusing, injuring and defrauding of my Neighbour; or of lewd Actions, and obscene Discourses; of profane and filthy Jest; and of frequent Cursing, Swearing, and Lying. And more particularly, O Lord, I do most sorrowfully confess, and lament before thee; to whom all Things are naked and open, that I have  
 most

most grievously offended thee by—[*Here name Particulars.*]

And besides the Guilt of these my Sins, I have greatly increased it by the Sins of others. How many have been tempted and persuaded to sin against thee, either by my Advice, Encouragement, or ill Example! Alas! I have not only been wicked, very wicked myself, but, with Shame and Sorrow I confess it, I have been instrumental, in making others so too; particularly—[*Here again may be named any particular Sin of this Nature.*] Lord, what Scandal have I brought to Religion, what Dishonour to thy Name; what Reproach to the Christian Profession by these my wicked and sinful Practices!

And what shall I now say unto thee, O God, whose Goodness I have thus abused; whose Mercies I have slighted; whose Promises and Threatenings, declared in the Gospel, I have rejected; and whose Judgments I have despised? What Hope can I entertain of the Merits of a Saviour, whose Blood I have as it were trampled under Foot! or what Comfort can I expect from the kind Influences of the ever blessed Spirit, whose Motions I have so often rejected; whose Calls and Invitations I have so long  
been



been deaf to, and whom I have so often grieved by my wicked and sinful Practices!

Oh! whither shall I fly then for Succour! Who shall deliver me from the Wrath of that God, whom I have thus offended? Shall I call upon the Mountains to cover me, or the Deep to swallow me up? Alas, there is nothing can hide me from his all-searching Eye: O blessed Saviour of the World! Thou alone art my Refuge; in thee is all my Hope, all my Support; and if thou rejectest me, I am lost and undone for ever: Oh! turn not away thy Face from me, nor cast thy Servant away in Displeasure: Be thou my Advocate with the Father, and let thy Blood be the Propitiation for my Sins.

And, O most merciful Father, thou infinite and compassionate Lover of Souls! who delightest not in the Death of the Wicked, nor despiseth the Tears of a returning Sinner, for the Sake of thy dear Son, I most earnestly beseech thee to hear the Groans of me, a miserable Sinner, who am ready to sink under the heavy Weight and Burden of Sin. Look with Pity upon me, I humbly entreat thee, who am not worthy, I confess, to lift up my polluted Eyes to Heaven; my Sins have made me  
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the just Object of thy Wrath ! and shouldest thou now be deaf to all my Supplications, it would be but a just Return for my having so long refused to hearken to thy gracious Calls and Invitations to Repentance. O miserable Wretch that I am ; that I should ever thus offend so good, so merciful a Father ; that ever I should make him my Enemy, who is the kindest, and the best of Friends ! Lord, I condemn myself, and abhor the Follies of my past Life ; my Flesh trembleth for Fear of thee, and I am horribly afraid of thy Judgments ; for who can stand in thy Sight when thou art angry ? or who is able to abide the Fury of thy Wrath ?

O my God ! I have no Hope but in that Mercy of thine, which thou hast manifested in the Redemption of the World, by thy Son Christ Jesus: that alone is the Support of my Soul under all its Sorrow and Anguish ; in him I know and am assured, that thou art a merciful God, full of Compassion, Long-Suffering, and of great Pity ! thou sparest when we deserve Punishment, and in thy Wrath thinkest upon Mercy ; Spare me, therefore, O good Lord, spare me, and be not angry with me for ever : Wash away all my Sins in the Blood of thy dear Son, who came into the World to save Sinners ;

Sinners; and for the Sake of his meritorious Death and Passion, and all the Sufferings which he underwent for the Sins of the whole World; pardon and forgive, I most earnestly, and most unfeignedly beseech thee, all the Sins and Transgressions of my past Life, more particularly——  
 Cleanse thou me, O my God, from all my secret and unknown Sins; and O! be thou reconciled unto me, and receive me to thy Favour, which, though I have hitherto so foolishly slighted, yet I now value and prefer above all the Pleasures of this World. Alas! my Lusts and Passions have for a long Time had the Dominion over me; they have blinded and seduced me, and my whole Life has been one continued Error and Mistake; but, Lord, thou hast been pleased to open my Eyes, when I was just at the very Brink of Destruction, and shewn me the Precipice I was falling into; and now I see and condemn the Folly of my past Life, and am sensible that unless thy Pity had interposed, I must have perished for ever, O let that infinite Love which moved thee to so astonishing a Mercy, be still continued to me, a poor, wretched, Helpless Creature; shew thou me the Path that leads to everlasting Life, and give me such a Sense

of thy amazing Goodness to me, that I may never again wander into those Ways that lead to Death and Destruction. Take from me, O God, this hardened and corrupt Heart, and give me a new Heart, new Affections, and new Desires, that I may become entirely a new Creature, dedicated to thy Service, and devoted to thy Fear and Love.

Give me, O Lord, such an unfeigned Repentance of all my past Sins, such Hatred and Abhorrence of my former evil Ways, that I may from this Moment take a final Leave of all my beloved Lusts and sinful Pleasures. Give me that humble and contrite Spirit, whose Groans thou dost never refuse; that Faith which overcometh the World, and which will enable me to conquer my most inveterate Habits; and that Love which will make me afraid to offend thee; and which will inspire me with Resolutions active and vigorous, honest and sincere; such as by the Assistance of thy Grace and Holy Spirit, may carry me through all Difficulties, and be Proof against all the Temptations of the World, the Flesh and the Devil.

O Lord, hear me, O Lord, help me, and have Mercy upon me: O Lord, pity and

save my Soul for thy Truth and Mercy's Sake in Jesus Christ. *Amen.* Blessed Lord. *Amen.*

*Our Father, &c.*

*Prayers containing a Profession of Godly Sorrow for Sins, and of Resolutions of new Obedience.*

**I. I CALL my Ways to Remembrance, O Lord, with a troubled Heart; my Evil-Doings are before my Eyes, and are vile and loathsome in my own Sight, because they have made me so in thine; they are a Burthen upon my Spirit, a fore Burthen, too heavy for me to bear.**

But now, O my God, with a Heart sorrowful and penitent, I turn from my evil Ways, resolving by thy Grace to become a new Creature; from this Day forward I am fully purposed to betake myself to a religious Course of Life; O! let not Iniquity be my Ruin.

**II. And from my Sins, O Holy Father, which are the Shame and Burthen of my Life, I turn unto thee, who art the Glory and Comfort, and shalt for ever be the Guide and Governor thereof. I turn unto thee**

thee with a broken and contrite Heart, O receive and comfort me, and despise not, I beseech thee, the Work of thy own Hands I turn unto thee with my whole Heart, and make no Reserves, nor will retain any Allowance of my former Sins; no, not of those, which have been most delightful to me, and are hardest to be parted with; for if I regard Iniquity in my Heart, I know thou wilt not hear me; and therefore I will make haste, and not delay to keep thy Commandments.

O Lord, I beg no greater Mercy than to be found steadfast in thy Ways; nor shall account any Thing so great a Happiness, as that which serves to keep me faithful unto thee. I am content that my Ways should be hedged up with Thorns, with Troubles and Afflictions, or any Thing that is grievous to Flesh and Blood, rather than I should ever forsake the Paths of Righteousness, to wander again after my former Vanities; for 'tis the unfeigned Desire of my Heart, and shall be the great Endeavour of my Life, above all Things to serve and please thee, and to hold me fast by thee, who art the faithful Guide and Keeper of my Soul; and my earnest Prayer to thee is, that thou wouldest preserve me from  
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falling away from thy Fear, and forfeiting that Mercy which thou hast promised to the returning Sinner.

III. And having now by thy Grace, O merciful Father, these holy Thoughts and Desires in my Heart, I earnestly beg of thee, who art the blessed Author and Giver of all Grace, that I may never lose or forget them. I give my Heart entirely to thee, and humbly pray that it may be always in thy Hands, since it is so inconstant in what is Good, and so prone to what is Evil, when it is in my own Keeping. O Father, keep it steadfast and unmoveable in thy Ways; let it not be inclined to any evil Thing, nor lean towards my former Vanities; keep my Eyes from beholding Wickedness, and my Ears from listening to the deceitful Tempter: let not my Lips utter any Thing that is evil, nor my Feet move a Step in the Paths of Death; but let every Member of my Body, every Faculty of my Soul, be employed in thy Service, till thou bringest me to the Enjoyment of thy blessed Self, in that Place of Bliss and Happiness, where thou dwellest for evermore. Grant this, O most merciful God, for the Sake, and through the Intercession of my dearest Saviour Jesus Christ. *Amen.*

IV. O Lord, I am not worthy to lift up my Eyes unto thee; but whither should a Wretch in Guilt and Misery look, but unto thee, the Fountain-of all Mercy? Whither, but to a God, whose Mercy is greater than our Wickedness? To a God, whose Property it is to be kind to his Enemies; and whose Patience to bear our Sins, is as great as his Power to punish them; and who had much rather be reconciled to us, than take Vengeance on us? Whither, indeed, but to thee, O God of all Grace and Comfort, who sheweth Mercy to the Unworthy, and invitest us with all the Tenderness and Bowels of a compassionate Father, to turn from our evil Ways, that our Souls may live, and be for ever happy in thy eternal Kingdom.

V. Encouraged therefore by thy Goodness, O Lord, I address myself unto thee, who am ready to sink under the heavy Load of Guilt and Misery: But I make no Plea, but for thy Mercy; nor have any Pretence to claim it (for alas! I must with Shame acknowledge, I have very much abused it) but through thy inexpressible Love, I know I have a most merciful Saviour, who died to purchase Salvation for us; and who now powerfully intercedes



with thee for the Pardon of true Penitents! O! for his dear Sake, receive me graciously to thy Mercy, and be not angry with me for ever. Forgive me, O merciful Father, for I am heartily sorry for all the Evils which I have done; forgive all my Sins, for I am fully resolved, by thy Grace, to love and serve thee: Forgive me, O most gracious God, for I forgive all that have offended me, and do intreat thee to forgive them likewise. O do not exact Punishment of me for my Sins, but extend thy Mercy and Pardon to my Soul, for my dear Redeemer's Sake, Jesus Christ our Lord.

*Amen.*

VI. And having thus utterly renounced my Sins, O holy Father, I desire above all Things to partake of thy Righteousness; having defaced and corrupted myself, I would fain be made new by thee: having hitherto miscarried, whilst I would be in my own Hands, I desire now to be altogether in thine, and never more to wander from thee; and therefore, whatever else I lose, my earnest and longing Prayer is, that I may recover thy Likeness, and be made conformable to thy Will in all Things, through Jesus Christ my blessed Saviour and Redeemer. *Amen.*

VII.

VII. I know, O Gracious Lord, that I cannot receive this, but from thyself; O therefore be thou both the blessed Giver, and the Gift: I confess that I am utterly unworthy to have thy divine Image stamp'd upon my Soul, but alas! I extremely need it, and extremely value it; and I dearly love thee, O my God, or else I should not be thus desirous to be like thee.

Hear me therefore, O gracious Father, and breathe into my Heart that Spirit which renews us after thine own Image, in Righteousness and true Holiness.

Blessed Jesus, who seekest out Sinners to make them good, do not reject me now when I seek to thee to make me better. I am poor and naked, Oh! clothe me with thy Righteousness; my good Thoughts are changeable and inconstant; but Oh! do thou establish and fix them by thy Grace: Set up thy Kingdom, O Jesu, in my Heart; for to become thy faithful Servant is more to me than to have the Empire of this World. Keep me stedfast in serving thee, till thou takest me finally to enjoy thee.

VIII. O Saviour of the World! save me, who by thy Cross and Passion hast redeemed me: Help me, and save me, I beseech thee, O my God.

IX. Grant, O Lord, that at all Times I may account my Sins to be my Shame, and make thy Laws to be my Rule, and thy blessed Will in every Thing my Choice and Satisfaction. O let thy Promises be my Hope, thy Providence my Guard, thy Grace my Strength, and thy blessed Self my Portion both now and evermore. *Amen.*

X. The Lord bless me and keep me; the Lord lift up the Light of his Countenance upon me; the Lord give me Peace, even that Peace of his which passes all Understanding, through the Merits and Mediation of my dear Redeemer Jesus Christ our Lord; to whom, with the Father, and the Eternal Spirit, be all Honour, Glory, Love, Service, and Obedience, throughout all Ages. *Amen.*

*Our Father, &c.*

‘ It may be convenient before you proceed any farther, to read and meditate  
 ‘ on such *Portion of Scripture* as you find  
 ‘ yourself most affected with; or to consider the *Nature and Attributes* of God;  
 ‘ or the *Fall and miserable State of Man*,  
 ‘ and his *Redemption* by Jesus Christ; or  
 ‘ to meditate on such *particular Duties*  
 ‘ as you find yourself to have been defective  
 ‘ in;

' in; or on the *Rewards* promised to good  
 ' Men, and on the *Punishments* denounced  
 ' against the Wicked, as those Things are  
 ' laid down in the *Holy Scriptures*, which  
 ' are our *only infallible Guide*; on which  
 ' Occasion, the Book intituled, *The Chris-*  
 ' *tian Institutes, or the sincere Word of God*,  
 ' will be very useful, in containing the  
 ' whole Faith and Duty of a Christian di-  
 ' gested under proper Heads, and delivered  
 ' in the Words of Scripture, so that the  
 ' Reader may find there together those  
 ' Scriptures, which may concern any Ar-  
 ' ticle of Faith, or particular Duty toge-  
 ' ther with the Scripture-Motives for the  
 ' Practice thereof. After the devout Chris-  
 ' tian has spent some little Time in Read-  
 ' ing and Meditation, as aforesaid, he may  
 ' use the following Prayers.'

*A Prayer consisting of Petitions for the  
 Virtues of a Christian Life.*

I. MOST merciful and gracious God,  
 who of thy great Goodness didst give thy  
 Son Jesus Christ to take upon him our Na-  
 ture, and to humble himself to Death, even  
 the Death of the Cross;

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I beseech

I beseech thee, by his infinite Condescension, by his perfect Obedience, and by his meritorious Sufferings; not only to *pardon* my past Sins, but to endue me with *Power* and *Strength* to resist them for the Time to come.

Replenish me with such *supernatural Gifts* and *Graces* of the *Holy Spirit*, as may enable me not only to act conformably to the Light of my own Mind, but make me readily obey thy Heavenly Motions, and constantly follow the Precepts of the Holy Scriptures.

Give me a zealous Sense of *Piety* towards thee, my great Lord and Sovereign, and a due *Regard* to all thy sacred and Divine Truths.

Let me reverence thy *Word* and *Worship*, and all Things and Persons dedicated, and devoted to thy peculiar Service.

Let me *submit* to all the *Afflictions* thou shalt think fit to lay upon me, with Patience and with Meekness.

Let me *trust* to thy *Providence*, to supply me under all Dangers and Necessities.

And let me thankfully acknowledge thy *Bounty*, for all those good Things which thou so freely hast bestowed upon me.

II. Give me, O Lord, that *Divine Wisdom*, which proposes the pleasing thee, as  
the

the End and Aim of all my Actions ; and which directs to all those Means which thou hast graciously established for the working out my Salvation.

That my precious *Time* may not be employed in hunting after Trifles ; that my natural *Talents* may not be buried and drowned in brutish Sensuality ; that my *Study* may not be Vanity, nor my *Labour* Folly ; but that framing a *right Judgment* in all Things, I may fix my Mind upon those Pleasures which are at thy Right Hand, which are permanent and durable.

And that the great *Care* and *Business* of my Life may be to obtain thy Favour, who art the Sovereign Good of my Soul, and who only canst satisfy all my Desires.

To this End, inure me to *spiritual Objects* by constant and fervent Prayer, by entertaining my Thoughts with pious Meditations, by reading and hearing thy holy Word with Reverence and Attention, and by frequently approaching thy Altar with Humility and Devotion.

And above all, let a constant *Fear* of offending thee, my God, put me upon my Guard, and make me watchful amidst those imminent Dangers and Temptations that surround me in this my Pilgrimage on Earth.

Thou, O Lord, who resisteth the *Proud*, and givest Grace to the *Lowly*, endue me with true *Humility*, the Model of which thy only Son traced out for the Practice of the Faithful.

That I may have a just Sense of all my Weaknesses and Follies, and may readily submit to the meanest Offices for the Welfare and Benefit of my Fellow-Christians.

That I may restrain all immoderate Desires of *Honour*, by doing nothing through Strife or Vain-Glory; and that I may never exalt myself upon the Account of any Advantage I enjoy of Body or Mind above others, by remembering that it is not the Effect of my Merit, but of thy infinite Goodness and distinguishing Mercy.

Oh! deliver me from the Slavery and Dominion of *Pride*, which threw Angels from Heaven, and drove Man out of Paradise, which produces so much Evil and Torment wherever it resides, and which, above all, is so hateful in thy Sight.

III. Grant, O Lord, that I may love thee above all Things, who art infinitely perfect in thy Nature.

That I may desire thee above all Things, who art full of Mercy and Compassion towards the Children of Men.

Who is there in Heaven but thee? And who upon Earth that I can desire in Comparison of thee? As the Hart thirsteth after the Water-Brooks, so let my Soul long after thee, O God.

Let the *Allurements* of the World, and the *Enjoyments* of Sense, appear as trifling Entertainments, in Comparison of the Pleasure and Happiness of serving thee, and doing Good.

Let the *Difficulties* and *Dangers* which I meet with in the Way of my Duty, be so far from discouraging me, that they may excite my *Zeal*, increase my *Resolution*, and serve only to make the Pleasure of loving thee more intense and perfect.

Let the Divine Flame of thy *Love* burn so bright in my Soul, that it may free my Mind from all vile Affections, and may influence all my Actions; so that I may carefully observe all thy holy Laws, and farther Evidence its Certainty, by diligently consulting the temporal and spiritual Happiness of my Neighbour.

O! let it suppress all the bitter Effects of *Envy*, that I may compassionate the Misfortunes of others, and rejoice in all good Things thou art pleased to bestow upon them.



That I may be tender of my Neighbour's *Reputation*, and never expose it to rash Censures, nor diminish it by the Relation of his real Infirmities.

That I may guard my Heart from secretly repining at his Prosperity, or triumphing in his Calamity.

That I may set a *Watch* upon the *Door* of my Lips; that I may speak no Evil concerning him, nor utter any Words of Detraction.

That it may quiet and appease the furious Boiling of *Anger* in my Mind, by making me patient and meek under all Provocations, by disposing me to forgive Offences, and never to return any injurious Treatment.

That it may conquer worldly Sorrow, which worketh Death, by a comfortable Expectation of future Happiness.

That it may expel *Malice*, by doing Good; that it may strengthen my Weakness, by Fortitude; cure my Despair, by Hope; by Listlessness, by spiritual Exercises; and restrain the Wanderings of my Mind towards unlawful Things, by making me steadfast and unmoveable in the Work of the Lord.

IV. Give me, O Lord, a sober *Abstinence*,

nence, that I may know how to abound, and how to want.

That my Appetites may be kept under strict Government, since the indulging of them by our first Parents brought Death into the World.

That they may always observe their due Bounds, by administering to the Necessities of Life, and never support and encourage Luxury, which is boundless and infinite, which brings forth Scurrility, and Immodesty, which depresses the Soul, and renders it unapt for spiritual Enjoyments.

Make me so mindful of that strict Account I must give of all my Actions, at the dreadful Tribunal Seat, that it may mortify all Inclinations and Temptations to sinful Pleasures.

And stir me up to *Zeal* and *Diligence* in performing all those Things which are acceptable in thy Sight, through Jesus Christ our Lord. *Amen.*

*This may be added, with regard to the Receiving the Holy Sacrament.*

IN order to attain these blessed Ends, O Lord, I approach thy holy Table, that I may

may grow in Grace, and may be enabled to imitate the suffering Virtues of the crucified Jesus.

Grant therefore, most merciful God, that the receiving the Symbols of his Body and Blood, which I am now about to partake of, may, by the Grace and Efficacy of his Spirit, conform me to his Divine Image, and make me steadfast in serving thee, till thou takest me finally to enjoy thee, through Jesus Christ my Blessed Saviour and Redeemer. *Amen.*

*Some short Prayers, proper to be used for the enforcing our Holy Resolutions, and for the Assistance of God's Grace, to enable us to perform them.*

I. O LORD Jesu! I give thee my Body, my Soul, my Substance, my Friends, my Liberty, and my Life; dispose of me, and of all that is mine, as it seemeth best to thee, and to the Glory of thy Holy Name. *Amen.*

II. Lord, I am not now mine, but thine; therefore claim me as thy Right; keep me as thy Charge, and love me as thy Child: Fight for me when I am assaulted; heal

heal me when I am wounded ; and revive me when I am fainting. *Amen.*

III. O God who knowest us to be set in the Midst of so many and great Dangers, that by reason of the Weakness of our Nature, we cannot always stand upright ; look, I beseech thee, with Pity and Compassion, upon my Frailties and Infirmities ; and grant me such Health of Body, and Soundness of Mind, that both in Soul and Body, I may evermore serve thee with all my Strength and Might, through Jesus Christ our Lord. *Amen.*

IV. Grant me, O gracious Lord, a pure Intention of Heart, and a steadfast Resolution to despise all Vanity ; to fight the Battles of the Lord manfully, against the World, the Flesh, and the Devil ; to spend my Time religiously and usefully ; to walk always as in thy Presence ; to preserve my Body and Soul in Holiness, fit for the Habitation of the Spirit of God. *Amen.*

V. O Lord, increase in me Faith and Devotion ; replenish my Heart with all Goodness, and of thy great Mercy keep me in the same. Give me a peaceable Spirit, and a quiet Life ; a sober, patient, understanding, and religious Heart ; a Soul full of Devotion to do thee Service ; and do  
thou

thou make my Services acceptable to thee while I live, and my Soul ready for thee when I die. *Amen.*

VI. O Lord, make me humble to my Superiors, and friendly to my Equals; thankful to my Benefactors; kind to my Relations, and loving and charitable to all Men, even my very Enemies. Make me gentle, and easy to be intreated, slow to Anger, and readily admonished; fully prepared, and thoroughly furnished for every good Word and Work. *Amen.*

VII. O Lord, give me spiritual Wisdom, that I may discern what is pleasing to thee, and follow what belongs unto my Peace; and let the Knowledge and Peace of God, and of Jesus Christ our Lord, be my Guide and my Portion all the Days of my Life. *Amen.*

VIII. To the King Eternal, Immortal, Invisible, and only wise God, who is the ever-blessed and adorable Trinity, be all Honour and Glory, Thanksgiving and Praise, now and for evermore. *Amen.*

*A Prayer*

*A Prayer for the Whole State of Mankind.*

ACCEPT, O Lord, of my Prayers and Intercessions, as a Testimony of my Charity for the whole Race of Mankind.

Enlighten the dark Corners of the Earth with the bright Sunshine of thy glorious Gospel; and succeed the pious Designs of all those that endeavour the Propagation of the Kingdom of thy Son; that thy Way may be known upon Earth, and thy saving Health among all Nations.

Let thy continual Pity cleanse and defend thy Church; and forasmuch as it cannot continue in Safety without thy Succour, preserve it evermore by thy Help and Goodness.

Endue the Governors and Pastors of it with Courage and Resolution to preserve those sacred Rights thou hast committed to their Trust; with Zeal and Diligence in promoting solid and substantial Piety; and with a conscientious Discharge of all the important Duties of their Holy Function.

Let all secular Magistrates study to govern their People with Truth and Justice; and to preserve them in Health, Peace, and Godliness.

Bless

Bless our most gracious Sovereign Lord King *GEORGE*, our gracious Queen *Charlotte*, his Royal Highness *George* Prince of *Wales*, and all the Royal Family, with the Dew of thy heavenly Spirit; that they, ever trusting in thy Goodness, protected by thy Power, and crowned with thy gracious and endless Favour, may continue before thee, in Health, Peace, Joy, and Honour, a long and happy Life upon Earth, and after Death obtain everlasting Life and Glory in the Kingdom of Heaven.

Let War and Bloodshed cease among Christian Princes, and give to all Nations Unity, Peace, and Concord.

Bless all the People of this Land, with Health, Peace, and Plenty; and teach them to use such thy Blessings with Sobriety, Gratitude, and Charity.

Make all Christians sincerely to practise the Religion they profess; and inspire them with uniting Principles, and charitable Hearts; that they may love one another, and thereby convince the World they are thy Disciples.

Be merciful to all my Friends, Relations, and Acquaintance; those that are in Sin, convert them; those that are in Grace,  
confirm

confirm and strengthen them; those that are in Adversity, comfort and support them; and those that are in Prosperity, suffer them not to forget thee.

Forgive all my Enemies; make them easy and ready to be reconciled; and give them Repentance and better Minds.

Be gracious to all that are in Affliction and Distress; that labour under the Streights of Poverty; that suffer Persecution for the Testimony of a good Conscience; that mourn under Captivity, or Banishment, or any unjust Oppression; that are exercised with bodily Pains and Diseases; that are solicited with strong Temptations, or are dejected with Terrors and Troubles of Mind.

Pity and relieve their several Necessities; give them Patience under all their Sufferings; and, in thy due Time, deliver them according to thy great Mercy.

Assist those that are at the Point of Death; and when their Strength fails, let not their Faith fail; even in Death enable them to trust in thee. Grant this, O merciful God for the Merits of thy Son Jesus Christ. *Amen.*



*When this Intercession is used on Sacrament Days, what follows may be added.*

SHED thy particular Grace and Benediction upon all those who are Partakers of the holy Communion, this Day, in any Part of thy Church.

That they may persevere in their holy Purposes and Resolutions, and may conform themselves to the Model of their crucified Saviour.

And may the Pattern of his Piety and Devotion, of his Humility and Charity, of his Meekness and patient Suffering, be so lively imprinted upon all our Minds, that we may transcribe his Example in our Lives and Conversations.

That thus commemorating his all-sufficient Sacrament upon Earth, we may receive the everlasting Benefit of it in thy heavenly Kingdom, and bless and praise thee for it to all Eternity. *Amen.*

*A General Thanksgiving.*

O MOST glorious and eternal Lord God, thou art the great Creator of Heaven and Earth, and the Source and Fountain of  
all

all Good, look graciously upon thy Servant who am come into thy Presence, to offer up the humble Tribute of my unfeigned Praises to thy Divine Majesty, from a Heart truly moved with a Sense of thy infinite and unspeakable Goodness.

I bless thee, O Lord, for creating me at first out of Nothing, for causing me to be born of Christian Parents, and for admitting me by holy Baptism into the Communion of thy Church; for all the Helps and Assistances of thy Grace, which I have since had, to enable me in any Measure to perform the Engagements that were then made on my Behalf; for implanting in my Mind an early Fear of offending thee, and a great Desire of pleasing thee; for whatever Sin I have at any Time escaped, and whatever Good I have done through the whole Course of my Life.

I bless thee, O Lord, for all thy Patience and Forbearance towards me; for sparing me so long, and giving me so large a Space for Repentance; for all the Motions of thy good Spirit, and the Checks and Restraints of my own Conscience; for the many Opportunities thou hast given me of serving thee, and calling upon thy Name, *particularly, O Lord; for those of this Day,* and  
for

for all other the Means of Grace, and for the Hopes of Glory; but above all, I magnify, I blefs, I adore thy great and glorious Name, for fending thy Son into the World, to die for the Redemption of me and all Mankind.

I blefs thee, likewise, O Lord, for all the temporal Mercies which I have received from thy moft bountiful Hand; for that Meafure of Health I have enjoyed; for the many Friends and Relations thou haft given me! for delivering me from the great Calamities I have juftly deserved, and with which many of thy beft and deareft Servants have been vifited. It is to thy Goodnefs I afcribe it, that I have the Ufe of my Senses, and of my Reason; that I am not languifhing upon a Bed of Sicknefs nor groaning under the sharpeft Pains; that I am not pining with Want, nor forced to beg my daily Bread, but am com-

*This is to be varied, according to every Perfon's Condition.*

petently provided for, and fee my dear Wife and Children, and many other Comforts round about me. It is by thee alone, O Lord, my Affairs do in any Meafure prosper, or any the leaft of my Undertakings fucceed; it is thy Wisdom that directs me, thy Truth that instructs me.

Part II. *A general Thanksgiving.* 237

me, and thy Power that at all Times preserves me.

More particularly, O Lord, I desire to bless and praise thy holy Name, for [*here may be mentioned any other Particulars, Mercies or Deliverances*]

And now, O Lord what Returns shall I, that am a poor Sinner, make for all these marvellous Instances of thy Mercy and Loving-Kindness? O let my Tongue be daily founding forth thy Praises; and grant that I may manifest the Sincerity of those Praises, by a holy Life and Conversation; by walking before thee in all Godliness and Honesty; by serving thee faithfully, and making a right Use of all those Blessings thou bestowest on me; by studying to please thee in all Things, and doing every Thing that becomes the Servant of so kind and bountiful a Master.

O let me never behave myself in so ungrateful a Manner, as to provoke thee to withdraw thy Mercies from me; but give me such a lively Sense of thy Loving-Kindness as may excite my Thankfulness, and engage me to pay a willing and chearful Obedience to thy Commandments; that devoting myself entirely to thy Service, I may daily grow in Grace, and be continually

238. *A Concluding Prayer.* Part II.

ally advancing to new Degrees of thy Favour; that to these Blessings here, may be an Earnest of thy future Mercies; which I beseech thee to grant me, for the Sake of thy beloved Son, Jesus Christ our Lord; to whom with thee, O Father, and the Holy Ghost, be ascribed, as is most due, all Honour, Glory, Power, Thanksgiving, and Praise, both now and for evermore. *Amen.*

*A concluding Prayer.*

BLESSED be thy Name, O Lord, for the Opportunity thou hast this Day vouchsafed me of humbling myself before thee. Pardon, I most humbly beseech thee, all my Failings and Defects at this Time, the Wanderings of my Prayers, the Coldness of my Affections, and the Disproportion of my Repentance to the Heinousness of those Sins which I have committed. O let thy Mercy and Goodness supply what is wanting in me, and be thou graciously pleased to pity my Weaknesses, and forgive my Infirmities, through the Merits, and for the Sake of thy beloved Son, and my alone Saviour, Jesus Christ the Righteous; to whom with thee, and the Holy Ghost be all Honour and Glory ascribed, now and for evermore. *Amen.*

AN

## OFFICE FOR THE SICK.

*A Prayer at the Beginning of any Sickness,  
which may be also used during its Conti-  
nuance.*

O Almighty God and merciful Father, whose never-failing Providence ordereth all Things both in Heaven and Earth; I desire, with the profoundest Reverence, to humble myself before thee, acknowledging that thou, even in thy severest Dispensations, hast kind Intentions, and gracious Designs towards us: behold me thy poor Servant upon whom thou hast been pleased to lay thine afflicting Hand; sanctify, I beseech thee, this thy Fatherly Correction to me, and grant that I may receive it with all the Patience and Submission of a dutiful Child. Suffer me not, O Lord, to murmur or repine under any Dispensations of thy Providence; but let all that is afflictive to me, be a Means to wear me from the World, to bring me nearer to thyself, and to purge away all that Dross and Defilement which my Soul has con-

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tracted

tracted in this sinful Life. I know, O Lord, that thy Judgments are right, and that thou of thy Goodness hast caused me to be troubled: O give me such a Measure of Grace and Patience, as may enable me chearfully and willingly to submit my Will to thine.

I acknowledge, O Lord, that I have justly deserved to be severely dealt with by thee; for notwithstanding all the gentle Methods which thou hast used towards me, I have not loved thee as I ought to do; but in the Days of Health and Prosperity have forgotten thee, my God, and turned aside after Vanity and Folly; but, O merciful Father, let not my Sins provoke thee to turn away thy Face from me thy Servant, now seeking unto thee in this Time of my Trouble; shut not up the Bowels of thy tender Compassions from me; but for the Merits and Intercession of thy beloved Son, pardon all my Sins, the proper Causes of all my Sorrows, and vouchsafe, I beseech thee, for his Sake, to be reconciled unto me. O suffer me not to sink under the heavy Load and Burden of my Transgressions, but stretch forth thy helping Hand to save and deliver me; and say unto my Soul, I am thy Salvation.

O Lord,

O Lord, support me under all my Pains Weaknesses and Infirmities; strengthen my Faith, enlarge my Hopes, increase my Charity, and perfect my Repentance. Make thou my Bed in my Sickness, and lay not more upon me than thou wilt enable me to bear; give a Blessing to the Means that shall be used for my Recovery; and if it be thy good Pleasure, restore me to my former Health, that I may lead the Residue of my Life in thy Fear, and to thy Glory: But if thou hast determined that this Sickness shall be unto Death; grant, O merciful Father, that the more the outward Man decayeth; so much the more I may find the inner Man strengthened and renewed with thy Grace and Holy Spirit. O give me Grace so to take thy Visitation, that after this painful Life is ended, I may dwell with thee in Life everlasting, through the Merits and Mediation of Jesus Christ my dear and only Saviour.  
*Amen.*

*Our Father, &c.*



tracted in this sinful Life. I know, O Lord, that thy Judgments are right, and that thou of thy Goodness hast caused me to be troubled: O give me such a Measure of Grace and Patience, as may enable me cheerfully and willingly to submit myself to thine.

I acknowledge, O Lord, that I have justly deserved to be severely dealt with thee; for notwithstanding all the Methods which thou hast used to reclaim me, I have not loved thee as I ought; but in the Days of Health and Prosperity have forgotten thee, my God, and have run aside after Vanity and Folly; but O merciful Father, let not my Sins prevail to turn away thy Face from me, who am now lying in bed, now seeking unto thee in the midst of my Trouble; shut not up thy tender Compassions from me, but for the Merits and Intercession of thy beloved Son, pardon all my Sins, and the Causes of all my Sorrows, and I beseech thee, for his Sake, to be reconciled unto me. O suffer me not to lie under the heavy Load of my Iniquities, and Transgressions, which hang like a Millstone upon my neck, and draw me down into the

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*A Short Prayer to be used by a Sick Person,  
every Time he takes any Pbyfic.*

O Lord, without whom all our Endeavours are but vain, give thy Blessing to the Means now used for my Recovery, and (if it be thy blessed Will) make them so effectual for that End, that I may live and be an Instrument of thy Glory, and better prepared for the Coming of my dear Lord. *Amen.*

*A Prayer for Repentance in Sicknesf.*

I. RIGHTEOUS art thou, O God, in all those Pains and Sorrows which thou hast brought upon me; I receive my Sicknesf as the Chastisement of a Sinner; and am willing to bear Chastisement for my Sins, that I may thereby be reclaimed from them.

But, O Lord, correct me not in thine Anger, lest thou bring me to nothing; judge me not according as my Sins have deserved, but as my Weaknesfes can bear, and as thy Compassions are wont to mitigate thy Judgments. And Oh! let my Sicknesf work in me a true Repentance,  
and

and prove a happy Means to reclaim me perfectly from all the Sins which I have formerly committed, not to occasion my committing more; and to confer that Rest and Peace upon my Soul, which is now denied to my Body. All which I humbly beg for our dear Lord and Saviour Jesus Christ's Sake. *Amen.*

II. Thou smitest me, O gracious Lord, that thou mayest cure me, and punishest me, that thou mayest amend and reclaim me. My Sins justly deserved these Sorrows; and I know assuredly, thou wilt bring infinitely worse upon me, unless I prevent the same by a timely and true Repentance.

Help me, therefore. O my God, to search out my Sins, and to discover every accursed Thing; and when I see them, let me entirely renounce them all. Let thy Love cause me to hate every evil Way, and make my Resolutions against Sin honest and sincere, and my Care to fulfil the same vigilant and patient. If thou shalt be pleased to continue me any longer in this World, grant that all the Remainder of my Days may be one continued Course of reforming my past Errors, and of devoting myself entirely to thy Service.

Lord, cure my Folly by this my Misery, and teach me, by the Loss of my bodily Ease, to purchase the Blessing of true Repentance, and the comfortable Hopes of thy merciful Acceptance thereof, through the Merits of our dear Lord and Saviour Jesus Christ. *Amen.*

*Our Father, &c.*

“ To make his Confessions and other  
 “ Acts of Repentance with great Sureness  
 “ and Satisfaction to himself, the sick  
 “ Person must first discover his Sins, by  
 “ examining himself, and trying his Ways  
 “ by God’s Commandments, and enquir-  
 “ ing into the State of his Soul, to see  
 “ whether he is already safe within the  
 “ Terms of Pardon, or what he wants to  
 “ make him so. This is a Work for all  
 “ Men at all Times, who would live with  
 “ Safety or die with Peace ; but especially  
 “ for Sick and dying Persons, who not  
 “ only ought, but also more commonly  
 “ are wont to make it their earnest Desire  
 “ and Care ; and in their performance of  
 “ this important Duty of *Self-Examina-*  
 “ *tion*, they will find *Assistance* in the Office  
 “ *for Humiliation.*”

*A Prayer*

*A Prayer for Trust in God in Sickness.*

O Almighty God, our only Help in Time of Trouble, look with Pity and Compassion upon me, now under thy afflicting Hand. Be thou my Stay and Confidence, under all my Sorrows and Afflictions, and suffer me not to sink under the Weight of them through my Dejections, or Faintness of Spirit.

Give me such an entire Trust and Confidence in thy Mercy, through the Merits of my dear Redeemer, that I may cast all my Care upon thee, and with Cheerfulness commit myself into thy Hands, assuredly believing that all Things shall work together for Good to them that love thee; And, O Lord, grant that I may be found such an one, as through thy great Mercy, may be entitled to the Benefit of thy gracious Promises. Make me willing and ready to yield to thy Wisdom, and to prefer thy Will before my own; to be contented to bear what thou pleasest, and to be eased of my Burden in thy Time, which is always best. But, O Lord, however thou art pleased to deal with my Body, yet spare my Soul, I beseech thee, and

deliver it from the bitter Pains of eternal Death. O take me not out of this World, till thou art reconciled unto me, and hast fitted me in some Measure for thy heavenly Kingdom. Grant, O Lord, that whether I live, I may live unto thee : or whether I die, I may die unto thee ; so that living and dying I may be thine, through Jesus Christ my ever blessed Saviour and Redeemer. *Amen.*

*Prayers for sick or dying Persons for trusting  
God with their Wives and Children.*

I. O Lord, if thou seeft fit to call me to thyself by this Sicknefs, let my dear Wife and Children, and all who, under thee, depend on me, betake themselves to thee. I humbly beg leave to commend them to thy Mercy ; for I know thou art the Helper of the Friendless, the Father of the Fatherless, and the Husband of the Widow ; and therefore my Heart is at Ease, when I consider that I leave them in thy Hands, where they are infinitely safer, and will be infinitely happier, than ever they could be in mine, or in any other but in thine. And I beg that they may ever have thy good Providence for their Support and Stay in  
this

this World, and thy Peace and Love in that which is to come. *Amen.*

II. When I am gone, O my dear God, let not those I leave behind me be destitute of thy Care; but as thou art their Father, be thou graciously pleased to provide for all their Wants, and protect them from all Wrongs. Supply them, by thy kind Providence, with whatever they shall want of outward Helps.

Enable them, O Lord, evermore to place their Love and Delight in thee, to fix their Trust and Confidence in thy Mercy, and to submit to all thy Dispensations concerning them; for then I know that though they should have none to counsel them, where they are unskilled; nor to right them, where they may be wronged; yet thy Spirit will be their Guide, and thy Blessing will make up all. Oh! that thy Will and Honour may always be their Care, that so their Needs and Welfare may be always thine: Keep them from doing any Thing that may forfeit thy fatherly Care and good Providence, and train them up, good Lord, stedfastly in thy Fear; that being preserved from all the Evils and Temptations of this World, they may at last be brought in safety to the un-

N 5

speakable



speaking Joys of that which is far better, even the Fruition of thy blessed Self, for the Sake of thy dear Son Jesus Christ our Lord. *Amen.*

*A Prayer under the Continuance of Sicknes.*

O Merciful and Righteous God, the Sovereign Lord of Life and Death, our only Help in Time of Trouble; I, thy poor Creature, upon whom thou hast laid thine afflicting Hand, fly unto thee for Succour. I desire, O Lord, humbly to accept of this thy Visitation, and most earnestly beseech thee to enable me to bear it with such Patience and Submission, as becomes a Creature and a Sinner: And, O merciful Father, who designest not the Ruin, but the Amendment of those whom thou scourgest, I beseech thee to sanctify all my Afflictions to me; and grant that this Sicknes of my Body may be a Means of Health to my Soul, and inspiring me with Resolutions never more to depart from thee.

To that End, O Lord, make me diligent in searching my Heart, and, O do thou enable me to discover every Thing hateful in thy Sight; and on my true and sincere Repentance, I beseech thee, remove  
thine

thine Anger from me. Heal my Soul, O Lord, which has greatly sinned against thee; and then (if it be thy blessed Will) heal my Body also. Restore thy Voice of Joy and Health unto my Dwelling, that I may live to praise thee, and be an Instrument of thy Glory, by doing Good in my Generation. But if, in thy great Wisdom thou hast otherwise determined, and seeest it best to take me out of this World; O fit and prepare me for that Hour, and deliver me not, I beseech thee, into the bitter Pains of eternal Death. Thou knowest the Secrets of my Heart, O shut not up thy merciful Ears to my Prayers; but hear me, O Lord most holy; O God most mighty; O holy and merciful Saviour, thou most worthy Judge Eternal, suffer me not at my last Hour, for any Pains of Death to fall from thee. And O thou tender and compassionate Lover of Souls, I most earnestly beseech thee, that when the Time appointed for my great Change shall come, thou wilt have Mercy on me, and deliver me, and strengthen me in my Conflict; that thou wilt support me in my dying Agonies, and defend me from the Enemy, and from his Terrors, and shew me one Glimpse of the Light of thy  
N 6            Countenance,

250. *An Office for the Sick: Part II.*

Countenance, that I may know, and be assured, that thou art perfectly at Peace with me; and that thou wilt receive me into the blessed Company of Saints and Angels in thy heavenly Habitation, through Jesus Christ. *Amen.*

*A Prayer for a Person under any grievous Pains.*

O God our Refuge and Strength, who art a present Help in Time of Trouble: O look graciously upon me, I most earnestly beseech thee; and (if it be thy blessed Will) send me Ease and Comfort in this Time of my Distress. I acknowledge, O Lord, the Justice of thy Dealing towards me. I confess, that I have deserved much greater Pains than I now feel: O let me then never murmur or repine under any Affliction thou see'st fit to lay upon me. Give me a meek and quiet Submission to thy Will, that I may wait with Patience till thou see'st fit to deliver me. Suffer not the Extremity of my Pains to transport me into any rash or unbecoming Expressions, or cause me to entertain a hard Thought of thy Providence; but whatever Evils or Sorrows I may feel, let me still love thee, and believe

believe thee to be a kind and merciful Father, even whilst thou art smiting and correcting me.

And, O blessed Lord, that I may be enabled so to do, be pleased, in thy great Mercy, to strengthen and support me with the Consolations of thy holy Spirit, and lay not more upon me than thou wilt enable me to bear. I know thou art able to deliver me, and therefore in thee do I put my Trust. Sanctify this Affliction to me, that it may produce in me the Fruits of a true and sincere Repentance.

O Lord, hear me; O Lord, help me, for thy Mercy's Sake in Jesus-Christ our Lord. *Amen. Amen.*

*A Prayer to be used by a sick Person, when he finds any Abatement in his Distemper.*

O FATHER of Mercies and God of all Comfort, who hast vouchsafed to grant me some Ease, and to abate the Fury of my present Distemper; accept, I humbly pray thee, of my unfeigned Thanks for this, and all other thy Mercies bestowed upon me.

Blessed

Blessed be thy Goodness, O Lord, that I have Strength to praise Thee; that my Senses and Understanding are preserved entire; and though I am brought very low, I am not without Hopes that thou wilt yet raise me up. Oh! perfect (if it be thy blessed Will) what thou hast begun in me; and forsake not, I beseech thee, the Works of thy own Hands. Repair all the Decays of my outward Man, and let my Mind also be endued with greater Strength and Abilities to do thee Service, and with stronger Desires and Resolutions of loving and obeying thee.

Visit me, O Lord, with thy heavenly Consolations; fill me with comfortable Thoughts of thy Love, and of that tender compassionate Care, which our Lord Jesus takes of all his afflicted Servants. Give me still a more perfect Submission to thy Will, that without any murmuring or repining I may wait upon thee, till thou seeft fit to finish my Recovery; And as my Strength increases, so let my Resolutions grow stronger, of serving thee faithfully all the Remainder of my Life; for which End, I implore the Assistance of thy holy Spirit, through Jesus Christ; to whom with thee, O Father, and the ever-blessed Spirit,

Spirit, be all Honour, Glory, Love, Service, and Obedience, by me and all thy Creatures, for evermore. *Amen.*

*Prayers to be used by any one or more in a Family, in the Presence of a sick Person; any of which may be also used by a Person in private, in behalf of sick Friends; and may be added to the Morning and Evening Prayers in the Family.*

*When these Prayers are used by one Person only, he must use I instead of We; Me, instead of Us. The Words, Him, He, His, are printed in a different Character, that if the sick Person be of the other Sex, Him and His may be more readily changed for Her, He for She.*

O ALMIGHTY God, the Help of all that put their Trust in thee, the Relief of the needy, the Sovereign Good of all Mankind; hear the Prayers *we* now offer unto thy Divine Majesty, in the Benalf of thy Servant now lying upon the Bed of Sickness. Look upon *him*, *we* pray thee, with thy tenderest Pity and Compassion, and be thou gracious and favourable unto *him*, according to the Necessity of *his* Case, and  
according

according to the Multitude of thy tender Mercies in Christ Jesus.

In Submission to thy most wise Disposal of Things, *we* beseech thee to abate *his* Distemper, to ease *his* Pains, and restore *him*, in thy due Time, to *his* former Health and Strength, that *he* may have a longer Time to work out *his* Salvation, and be more useful in *his* Station, and do more Good in *his* Generation: But however thou shalt be pleased to deal with *him*, as to the Concerns of *his* Body, yet, O Lord let *his* Soul be ever precious in thy Sight; wash and cleanse it, *we* beseech thee, in the Blood of thy dear Son, that it may be delivered from all the Defilements it hath contracted in this sinful Life, and be presented pure and spotless before the Throne of Grace.

Oh! give *him* a right Discerning of the Things which belong to *his* Peace, and let them never be hid from *his* Eyes.

Enable *him* to finish the great Work *he* has to do, give him a true and unfeigned Repentance of all *his* Sins, and a firm Reliance on thy gracious Promises; and grant that *he* may find that Peace of God, which passes all Understanding.

Fit.

Fit *him*, O Lord, for living and dying, and for whatever, in thy wise and righteous Providence, thou hast designed for *him*. And if thou hast determined, that this Sickness shall be a Sickness unto Death, and this Visitation *his* last Visitation, prepare *him*, O merciful God, by thy Grace, for thy blessed Self, and grant *him* a safe and comfortable Passage out of this World to that which is infinitely better, through the Merits and Mediation of thy blessed Son, our Saviour Jesus Christ. *Amen.*

O God the Father of Heaven,  
Have Mercy upon *him*,  
Keep and defend *him*.

O God the Son, Redeemer of the World,  
Have Mercy upon *him*,  
Save *him* and deliver *him*.

O God the Holy Ghost, proceeding from  
the Father and the Son,  
Have Mercy upon *him*,  
Strengthen and comfort *him*.

O holy, blessed, and glorious Trinity,  
Have Mercy upon *him*.

Remember not, Lord, *his* Offences, nor call to Mind the Offences of *his* Fore-Fathers; but spare *him*, good Lord, spare this thy Servant, whom thou hast redeemed  
with



with thy most precious Blood, and be not angry with *him* for ever.

*Spare him good Lord.*

From thy Wrath and heavy Indignation, from the Fear of Death; from the Guilt and Burden of *his* Sins; and from the dreadful Sentence of the last Judgment,

*Good Lord deliver him.*

From the Sting and Terrors of Conscience; from Distrust or Despair; from Anguish or Agony, that may any way withdraw *his* Mind from thee,

*Good Lord deliver him.*

From the bitter Pangs of eternal Death; from the Powers of Darkness; and from the Illusions and Assaults of our ghostly Enemy,

*Good Lord deliver him.*

By thy manifold and great Mercies; by the manifold and great Merits of Jesus Christ thy Son; by his Agony and bloody Sweat; by his strong Crying and Tears; by his bitter Cross and Passion; by his glorious Resurrection and Ascension; by his effectual and most acceptable Intercession; and by the Graces and Comforts of thy Holy Spirit,

*Good Lord deliver him.*

In

In the Time of Extremity; in *his* last and  
greatest Need; in the Hour of Death, and  
in the Day of Judgment,

*Good Lord deliver him.*

*We* Sinners do beseech thee to hear *us*,  
O Lord God; that it may please thee to  
affuage *his* Pains; and give him Patience  
to bear *his* Sicknes; and when thou shalt  
call *him* home, give *him* a quiet and joyful  
Departure:

*We beseech thee to hear us, good Lord.*

That it may please thee to make *him* a  
Partaker of all thy Mercies and Promises  
in Christ Jesus:

*We beseech thee to hear us, good Lord.*

That it may please thee, after this Life,  
to bestow upon *him* the State of Joy, Bliss,  
and Happiness, with all thy blessed Saints in  
thy heavenly Kingdom:

*We beseech thee to hear us, good Lord.*

Son of God, *we* beseech thee to hear *us*.

O Lamb of God, that takest away the  
Sins of the World,

*Grant him thy Peace.*

O Lamb of God, that takest away the  
Sins of the World,

*Hear our Prayers and have Mercy upon  
him.*

*This is to be  
used when there  
appears little  
Hopes of Reco-  
very.*

III. O Lord, raise up thy Power, and come among us, and with great Might succour thy poor Servant now languishing under great Weakness of Body; look with an Eye of Mercy upon *him*, who in Appearance, is now drawing near the Time of *his* Dissolution: Perfect, O Lord, *his* Repentance, and make it effectual through the Blood of the ever-blessed Jesus; and for Christ's Sake pardon all the Errors of *his* past Life, that *he* may come to *his* great Change without Guilt, and feel its near Approach without Fear and Terror. O give *him* a firm and well-grounded Assurance, that thou art fully reconciled unto *him*; and now *he* is entered into the Valley of the Shadow of Death, take Care of *him*, and carry *him* through that dark Passage, into the bright Regions of eternal Bliss: But whether thou seeest it fit to give *him* such a Foretaste of Happiness; yet, O merciful God, take *him* not out of this World, before he is fitted and prepared; that when *he* goes to meet the Bridegroom, *he* may not find the Door to everlasting Happiness shut against *him*.

O Lord, with thee, nothing is impossible; if thou wilt thou canst even yet raise  
*him*

*him* up, and grant *him* a longer Continuance among us; but nevertheless, not *our* Will, but thine be done; *we* desire to leave *him* in thy Hands, and commend *him* to thy Mercies, and to the Love and Compassion of the blessed Jesus. O Lord, hear *his* Prayers, and the Prayers of all *his* Friends for *him*; support *him* in *his* dying Agonies; strengthen *him* under all *his* Weaknesses; visit *him* with the strong Consolations of thy Holy Spirit, and receive *him* into the blessed Society of Saints and Angels; there to love, praise, and adore thee for ever, through the Merits of thy beloved Son Jesus Christ the Righteous. Amen.

*Our Father, &c.*

*Ejaculations for sick and dying Persons.*

O BLESSED Lord, who scourgest every Son whom thou receivest; let me not be weary of thy Correction.

Give me such a perfect Submission to thee, the Father of Spirits, that this Chastisement may be for my Profit, and that I may be thereby made a Partaker of thy Holiness.

I confess,

I confess, O Lord, that I have deserved much greater Punishments than I now feel.

O make me chearfully and thankfully to bear my present Pains ; chasten me as thou seeest fitting ; do with me what thou pleasest here, so I may not be condemned with the World hereafter.

O Christ, who first sufferedst many and grievous Things, and then enteredst into thy Glory ; make me so to suffer with thee, that I may also be glorified with thee.

O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver me not, I beseech thee, into the bitter Pains of eternal Death.

O cast not off the Bowels of thy tenderest Compassions, but even as a Father pitieth his own Children, so be thou merciful unto me thy sinful, but repenting Servant.

O blessed High-Priest, who art able to save to the utmost them who come unto God by thee, save me, I beseech thee, who have no Hopes but in thy Merits and Intercession.

Suffer not, O my Redeemer, my Soul, which thou hast purchased with the invaluable Price of thy own Blood, to perish ; but save unto me, I am thy Salvation.

O dear

O dear Jesus, who humblest thyself even to the Death of the Cross for me, let that precious Death of thine sweeten all the Bitterness of mine.

I believe that thou shalt come to be my Judge.

I pray thee, therefore, help thy Servant, whom thou hast redeemed with thy most precious Blood.

Make me to be numbered with thy Saints in Glory everlasting.

O receive me into that Place of Rest, where all Tears shall be wiped from my Eyes; where there shall be no more Death, nor Sorrow, nor Crying, nor Pain.

O take me, where I shall for ever behold thy Face, and follow the Lamb whithersoever he goeth.

Into thy Hands I commend my Spirit; for thou hast redeemed me, O Lord, thou God of Truth.

O Lord, in thee is my Trust; O cast not out my Soul.

O Lord, in thee have I trusted, let me never be confounded.

*A Prayer for a sick Child.*

O FATHER of Mercies, and God of all Comfort, our only Help in Time of Need; we fly unto thee for Succour in behalf of this Child here lying under thy Hand in great Weakness of Body.

Look graciously upon it, O Lord; ease it, we beseech thee, of its Pains, and pity it in its Extremity.

We know, O Lord, that if thou wilt thou canst raise it up; and grant it a longer Continuance amongst us.

O raise it up again (if it may please thee) to grow in Years and Stature, in Wisdom, and thy Fear, and thereby to comfort its Parents, and to glorify thee.

We believe, O God, that thou knowest best what is fit for it and us, and that thou wilt do what is best for both; And therefore we humbly resign its Life to thee, beseeching thee to have Mercy on us.

But whether it live or die, let it be thine; and either preserve it to be thy true and faithful Servant here on Earth, or take it to the Blessedness of thy Children in the Kingdom of Heaven, through the Merits of our Lord and Saviour Jesus Christ.  
*Amen.*

*A Thankf-*

*A Thanksgiving after Recovery.*

O MOST Mighty God and merciful Father, I thy unworthy Servant whom thou hast raised up from a dangerous Sick-ness, do now present myself before thee, acknowledging it to be owing to thy Goodness alone, that I am now alive, and have once more an Opportunity of offering up my Prayers and Praises at the Throne of Grace. Thou, O Lord, hast chastened me and corrected me, but hast not given me over unto Death: Blessed therefore be that Divine Wisdom, which saw this late Affliction seasonable. Blessed be that tender Compassion, which in the midst of Wrath remembered Mercy; which made all my Bed in my Sickness, passed by my Impatience and many Infirmities, and inclined a willing Ear unto my Supplications, when I cried unto thee in the Time of my Distress: Blessed be the powerful Influences of that Grace, which disposed my Heart to Consideration and Repentance. But above all blessed for ever be that Power and Goodness, which by sparing me, when I had deserved to be cut off, has now given me an Opportunity of rectifying the Er-  
O  
rors



rors of my past Life, and reforming whatsoever is amiss in me.

O Lord, let not this Goodness of thine, nor my own serious Purposes of better Obedience, ever slip out of my Mind; but preserve me in a constant tender Sense of the great Obligations I lie under, of serving thee faithfully all my Days; make me every Day more and more zealous in promoting thy Glory, and the good of my Brethren: in studying to please thee better than ever I have yet done; and in devoting the Remainder of that Life, which thou hast given me, to the Service of thee, my gracious Benefactor.

I humbly offer and present unto thee my Soul and Body, which thou hast so mercifully preserved, beseeching thee to take them into thy Custody. O let not the Return of my Health be accompanied with a Return to my former Sins and Follies; but let the Experience I have had, how little any Thing will profit in the Time of Trouble, besides a good Conscience, so effectually convince me of the Necessity of a good Life; so powerfully persuade me to the Practice of Religion; that I may make it the great Study and Endeavour, the constant Business and Employment

ployment of my whole Life; to love, adore, and serve thee, and in all Things to become such as thou wouldst have me to be.

But, O Lord, forasmuch as without thee I am not able to please thee, mercifully grant unto me such a Measure of thy Grace, as may enable me to amend whatever has been amiss in the Temper and Disposition of my Mind, or in any of the Actions of my Life. Oh! let me never more be led away by the deceitful Promises of the World, the Flesh or the Devil; but grant, O my God, that my Hopes and Affections may be unalterably fixed upon the eternal and unchangeable Happiness, which thou hast prepared for them that love thee. Let the Thoughts and Expectations of Death and Judgment be so constantly, so powerfully present to my Soul, as effectually to work upon my Mind, and to bring forth in me the Fruits of a holy and religious Life. Let the Pains and Troubles I have lately felt, inspire me with a tender Pity and Compassion for the Miseries and Calamities of others, and make me ready upon all Occasions to contribute what I can, to the Wants and Necessities of my Brethren:

And Oh! let those Talents which thou hast afresh committed to my Trust, be so faithfully improved for thy Glory, the Good of others, and the Benefit of my own Soul, that whenever thou shalt call me to give an Account of my Stewardship, I may not be condemned, as an unprofitable Servant, but may be found such an one, as thou shalt then pronounce faithful, and bid to enter into the Joy of my Lord.

Grant this, O merciful Father, through the Merits, and for the Sake of thy dear Son Jesus Christ our Lord! to whom with thee, and the ever-blessed Spirit, be ascribed, as is most due, by me and every Creature, all Honour, Glory, Power, Dominion, Thanksgiving, and Praise, throughout all Ages. *Amen.*

*A Prayer for a Man that has lost his Wife, or for any other Person that has lost a Relation or Friend.*

O MOST mighty God, the Sovereign Lord of Heaven and Earth; thou art Righteous in all thy Ways, and Holy in all thy Works, and dost every Thing with infinite Wisdom, Goodness, and Love. I acknowledge

acknowledge thy Justice, O Lord, in taking from me my dear *Wife*, [or *Friend*] and depriving me of the Comforts I received from *Her* [or *His*] precious Life; for I am not worthy, I confess, of the least of all thy Mercies, having so ungratefully behaved myself under the many Blessings thou hast bestowed upon me: O be thou pleased, for thy dear Son's Sake to pardon my Ingratitude, and deal not with me according to the Desert of my Sins.

Sanctify, O Lord, this Affliction to me, and give me Grace to bring my Will to a meek and quiet Submission to thine, that I may receive this Loss without murmuring or repining at the Dispensations of thy Providence.

Let not my Grief, O Lord, exceed the Bounds of Reason and Religion; but temper it, I beseech thee, with the Consolations of thy Holy Spirit, that whatever I want of outward Comforts, I may find made up to me by the inward Joys of a good Conscience. O let this Loss which thou hast now been pleased should befall me, bring me Home to thyself, and possess my Mind with such a thorough Sense and Conviction of the Uncertainty of all worldly Blessings, that I may fix my Heart, my

Hopes, and my Desires, upon those Joys that will never fade; upon those Pleasures, which are at thy right Hand for evermore.

And grant, O merciful Father, that every one of those who are Sharers with me in this Affliction, may be Partakers likewise of thy Support and Comfort; teach us all so to number our Days, that we may apply our Hearts unto true Wisdom; and so to fit and prepare ourselves for that great Account which we must one Day give, that when the Time of our appointed Change shall come, we may look up to Thee with Joy and Comfort, and may at last be received into that Place of Rest and Peace, where all Tears shall be wiped from our Eyes, and all our Troubles and Sorrows shall have an End; through the Merits and for the Sake of our blessed Saviour and Redeemer Jesus Christ. *Amen.*

*A Prayer for a Woman who has lost her Husband.*

O BLESSED Lord, whose Providence ordereth all Things both in Heaven and Earth; thou givest, and thou takest away; thou liftest up, and thou castest down; whatever befalls us is by thy wise  
 Appoint-

Appointment; even the smallest as well as the greatest Accidents of our Lives are directed by thy Hand: Thou hast taken from me my dear Husband, a Blessing I was no longer worthy of; O, be thou merciful unto me, and for the Sake of my dear Redeemer, pardon the unworthy Returns I have made for the Blessings thou hast been pleased to follow me with all my Life long; and give me Grace, I beseech thee, patiently to submit to the Afflictions which thou hast now brought upon me, and not murmur or repine under the Stroke of thy chastising Hand.

Suffer me not, O holy Father, to grieve like those that have no Hope, nor to entertain any hard Thoughts of thy Providence, because thou hast taken from me the great Comfort of my Life; I know thou canst abundantly make up this Loss to me, by giving me Blessings far greater and much more valuable, such as no Happiness in this World can compare with.

I desire therefore, O Lord, to submit to thy Will, and to repose myself under the Care of thy good Providence, assuredly believing, that I can never be destitute whilst I have thee for my Friend, nor miserable so long as thou art my Portion.

O be thou then to me, whatever I may want of outward Helps: And though thou hast been pleased to take from me so great a Temporal Blessing, yet O let me never be deprived of thy spiritual Mercies: Whatever Comforts thou deniest me, deny me not, I beseech thee, the Comfort of thy Love: but let that be my Portion and Inheritance, the Support of my Life, and the Relief of my Soul, under all the Troubles and Afflictions of this World.

Raise me up Friends, O Lord, that may assist me in all my Exigences; but especially do thou teach and instruct me, that I may manage those Affairs which are now devolved upon me, with Prudence, Justice, and Integrity.

Let not my Carriage and Behaviour, O Lord, be vain and fantastical, light and foolish, but decent and modest, suitable to the Condition thou hast been pleased to bring me to, and such as becomes a Woman professing Godliness.

*This is to be omitted where the Woman has no Children.* Grant that I may educate my Children, in a holy and religious Manner, and bring them up in the Fear and Admonition of thee the Lord: And Oh! let thy Blessing be always upon their Heads:  
Give

Give them Grace to hearken to wise Instruction, and defend them from the Evils and Temptations of this World. O Lord, they are now cast upon thy Care, O be thou their Father; and never leave them nor forsake them; but let thy Providence be their Support, and thy Spirit their Guide and Counsellor.

And grant, O merciful Father, that *both they and I* may learn, from the Instability of human Comforts, to delight more in thyself, and less in earthly Things. Let us never think ourselves unhappy while we can enjoy thee, nor murmur or repine at any Losses, so long as we are the Objects of thy Love, and the Care of thy good Providence: And Oh! give us Grace so to live, that we may comfortably look up to thee, at all Times, as our constant Friend, and most tender Father; as our Life and our Health; our Rest and our Joy; thro' Jesus Christ our Lord. *Amen.*



*An Office for Women with Child.**A Prayer to be frequently used by a Woman with Child.*

O GOD, who art the Author of our Being, the Fountain of Life, and of all Blessings Spiritual and Temporal; Thou art great and dost wondrous Things, thou art God alone; I adore thy glorious Majesty, which has begun an excellent Work in me, which no Eye but thine sees, and no Hand but thy Almighty Power can finish.

Be pleased, I beseech thee, in thy great Goodness, to perfect and complete that which thou hast now begun in me; give it its due Shape and full Growth, and preserve me from all Frights, or evil Accidents, which may cause me to miscarry.

And bless it, O God, in Mind, as well as in Body; endue it with an Understanding capable to know thee, with a Heart strongly bent to fear thee, and with all those holy and good Dispositions, that may make it always amiable in thy Sight. Oh! sanctify it, I beseech thee, from the Womb, and receive and reckon it for thy Child, as  
soon

soon as it is mine; lent to me for my Comfort, but created and reserved by thee, for thy Service and Glory.

O Lord, I humbly commit both myself and this Babe which is conceived in me to thy Mercy and Goodness: Strengthen and enable me, I beseech thee, to go thro' all the Pains and Uneasiness of Child-bearing, with Patience and Submission to thy Will; considering, that they are the just Punishment of Sin: Give me an humble Trust and Dependance on thy Fatherly Care and Good Providence, and make me, in thy good Time, a joyful Mother of a hopeful Child, which may live to be an Instrument of thy Glory, and by serving thee faithfully, and doing Good in its Generation, may be received into thy everlasting Kingdom, through Jesus Christ our Lord and only Saviour. *Amen.*

*A Prayer when the Time of Travail draweth near.*

O GOD, the Help of all that put their Trust in thee; the Support of the Weak, and the Relief of the Needy; look with Pity upon me thy Servant, who, in my best Estate, am but a weak and helpless  
o 6 Creature,

**Creature**, and much more in the Condition I am now in, which is attended with many Pains and Uneasinesses; under which nothing but thy Power is able to support me.

O Lord, in thee is my Trust, who I know art able and willing to help me; I repose myself, therefore, under the Care and Protection of thy Fatherly Goodness, desiring to rest upon thee alone for my Support, who art the Rock of Ages, and the Strength of all that put their Trust in thee. Oh! let me not be disquieted with the Fear of any Evil, since none can happen unto me without thy Leave, nor be frightened with the Approach of any Pains; but give me Grace patiently to resign myself to thy blessed Will in all Things, who knowest what is best for me, and who, I trust, will not lay upon me more than thou wilt enable me to bear.

O Lord, be thou graciously pleased to proportion thy Strength to my Weakness; and when Pains and Sorrows have taken hold on me, leave me not under them, I beseech thee; but save and deliver me for thy Mercy's Sake: And as I have hitherto experienced thy Fatherly Goodness in every State and Condition of my Life; so let me still find the Continuance of it, to carry me  
through

through all the Troubles and Uneasinesses of this Life, and more particularly, to enable me to go through the Time of my Travail, which is now drawing near at hand.

O Lord, pardon those Sins, that have made me unworthy of thy Care, and deal not with me as I have deserved, but according to thy Mercy, and the Merits of thy dear Son Jesus Christ the Righteous; to whom with thee, O Father, and the blessed Spirit, be all Honour, Glory, Power, Thanksgiving, and Praise, both now and for evermore. *Amen.*

*Ejaculations to be used by a Woman during the Time of her Labour.*

SAVE, Lord, and hear me, O King of Heaven, now I call upon thee in this Time of my Trouble.

Be not thou far from me, O Lord; thou art my Succour, haste thee to help me.

Oh! remember not my Sins and Offences; but according to thy Mercy think thou upon me, O Lord, for thy Goodness.

The Sorrows of my Heart are enlarged;  
Oh! bring thou me out of my Troubles.

Look

Look upon my Adversity and Misery, and forgive me all my Sins; that I may shew the Voice of Thanksgiving, and tell of all thy wondrous Works.

O hide not thou thy Face from me: nor cast thy Servant away in Displeasure. Thou hast been my Succour; leave me not, neither forsake me, O God of my Salvation.

Hear me, O Lord, for thy Loving-kindness is comfortable: turn thee unto me, according to the Multitude of thy Mercies.

Thou art my Helper and Redeemer, make no long tarrying, O my God, nor suffer me to sink under the Burden of my Pains.

O my Soul, wait thou still upon God; for my Hope is in him.

In God is my Health and my Glory, the Rock of my Might; and in God is my Trust.

Oh! be thou my Help in this Time of my Trouble; for without thee vain is the Help of Man.

Oh! look upon me, and be merciful unto me, as thou usest to be unto those that love thy Name.

O Lord,

O Lord, let it be thy Pleasure to deliver me; make haste, O Lord, to help me.

*A Prayer to be used by a Husband, or other Friend in private, for a Woman in Labour; and which by changing I for we, may be used by the Friends of the Woman in her Presence.*

O GOD, our Refuge and Strength, I fly unto thee for Succour, in behalf of thy Servant, now labouring under the Pains and Anguish of Child-birth. Shorten her Sorrows, increase her Patience, and lay not upon her more than thou wilt enable her to bear.

O hear her Prayers, and let her Crying come unto thee: Forsake her not, I beseech thee, when her Strength faileth: Give her an humble Trust and Confidence in thy Goodness; and Oh! let her find, that the Supports and Comforts of thy Holy Spirit far exceed the Pains that she is now to go through.

Give her quiet Submission to thy blessed Will, and in thy good Time send her Ease and Deliverance: Preserve that Infant which now struggles for its Birth; and

and (if it be thy good Pleasure) make her speedily a joyful Mother of a hopeful Child, that may live to be an Instrument of thy Glory, and useful in its Generation.

O Lord, I leave her in thy Hands, and resign her to thy Will; humbly beseeching thee to deal graciously with her: through the Merits, and for the Sake of thy dear Son, and our alone Saviour Jesus Christ.  
*Amen.*

*A Thanksgiving to be said in the Presence of the Woman after her Delivery, which may be used for some Time afterward.*

O FATHER of Mercies, and God of all Comforts; we thy unworthy Servants, do now present ourselves before thee, to return unto thy divine Majesty our most humble and unfeigned Thanks, for that thou hast vouchsafed to deliver thy Servant from the great Pain and Peril of Child-birth: Blessed be thy Name, O Lord, that thou hast turned her Sorrow into Joy, and her Pains into Ease and Refreshments: continue, we beseech thee, thy Fatherly Goodness to her; let thy good Providence still watch over her; and thy Strength support her

her under all the Weaknesses of her present Condition.

And grant, O most merciful Father, that not only this thy Servant, but every one of us here present, may from the Consideration of thy great Goodness, be excited to a greater Love to thee, and a stricter Obedience to thy Laws: that thou mayest still delight over us to do us Good; and that we serving thee faithfully all our Days, may at last obtain that greatest of all Mercies, the eternal Salvation of our immortal Souls, through the Merits of thy Son, and our alone Saviour Jesus Christ.

We commend likewise to thy Mercy and Goodness this tender Infant; preserve *This is to be added if the Child is living.*

it, that it may be regenerated and born again by Baptism; that as it is thine by Creation, so it may thereby be made thine by Adoption and Grace.

Sanctify it, we humbly pray thee, and take it into thy Protection, and so fill it with the Graces of thy Holy Spirit, that it may be of the Number of thy faithful Servants, through Jesus Christ our blessed Lord and only Saviour. *Amen.*

*A Thankf-*



*A Thanksgiving to be used by a Woman in private before her going abroad.*

O ALMIGHTY and most merciful Father, in whom I live, and move, and have my Being; by thee I have been preserved ever since I was born, and to thy infinite Goodness I acknowledge it to be owing, that I am now alive. I desire, O Lord, to adore and praise thy glorious Majesty, for the many Mercies and Favours which thou hast bestowed on me all my Life long; and in a more particular Manner, I present myself before thee at this Time to bless and praise thy holy Name, for thy late Mercies vouchsafed unto me, in delivering me from the great Pains and Peril of Child-birth: It was thy Power that preserved me, thy Goodness that delivered me, and thy Hand that supported me, when Pain and Sorrow laid hold upon me. Praised therefore be that infinite Love, which moved thee to deal so graciously with thy Servant, and to enable a weak and feeble Creature to go through the Sorrow and Anguish of Travail.

O Lord, give me such a Sense of thy great Goodness to me that I may make  
it

it the great Study and Business of my Life to serve and please thee in all Things ; that so my Return of Duty and Obedience may in some Measure be answerable to those many Mercies I have received at thy Hands.

Mortify and subdue in me all sinful and corrupt Affections, and whatever may tend to alienate my Love from thee, and to slacken my Endeavours after the Pursuit of heavenly Things.

I commend, likewise, O *This is to be added if the Child is living.*  
 Lord, to thy Mercy and Goodness, that tender Infant which thou hast lately given me.

Sanctify it, I humbly pray thee, and so fill it with the Graces of thy Holy Spirit, that it may ever be in the Number of thy faithful Servants.

And grant, O merciful Father, that I may never be wanting in my Duty towards it ; but enable me, by thy Grace, to bring it up in the Nurture and Admonition of thee the Lord ; that as it grows in Years, so it may increase in Grace, and thy Favour, and be a Comfort to me all my Days, through Jesus Christ our Lord ; to whom with thee, O Father,  
 and

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and the Holy Spirit, be ascribed, as is most due, all Honour, Glory, Power, Thanksgiving, and Praise, both now and for evermore, *Amen.*

*In Case of dangerous Sicknes, see proper Prayers in the Office for the Sick.*

*The End of the Second Part*

PART

PART III.

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AN

OFFICE

FOR THE

HOLY COMMUNION.

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*A Prayer that may frequently be used the Week preceding the Sacrament, and which may be added to our Devotions, the Morning we receive.*

**O** ALMIGHTY God and merciful Father, who hast given thy only Son Jesus Christ to die for us, who didst institute a Holy Feast in Commemoration of that his most precious Death, thereby to preserve in our Minds a constant Remembrance of his great Love in laying down his Life for our Sakes; I thy unworthy Servant, who am now invited to thy Holy Table, do humbly adore thy divine Majesty, ac-  
know-

knowledging that I am not worthy of my daily Bread, much less of that which came down from Heaven, and which thou hast given to be the Food and Nourishment of our Souls.

I confess, O Lord, my Sins may justly cause me to tremble, when I appear before thee; but, O most merciful Father, encouraged by thy wonderful Goodness, in giving thy Son to die for all penitent and returning Sinners, I present myself before thee at this Time; beseeching thee in great Humility, to admit me to thy Holy Table, that I may taste and see how gracious thou art, and how wonderful in thy Doings towards the Sons of Men.

O make my Longings and Desires after this Divine Food some Way answerable to my great Need of it: that my Soul being sensible of all its Wants, may no longer seek for Relief from the unsatisfying Objects of this World; but coming to thy Holy Table with a true spiritual Hunger and Thirst, may there find a full Supply of all those Graces and Blessings that it stands in so much Need of.

And to this End, O Lord, fit and prepare my Heart to partake of so great a Mercy, by giving me a just Abhorrence of my

my own Unworthiness, and an unfeigned Repentance of all my Sins. Root out of my Heart all sinful and corrupt Affections, all Prejudice, Hatred, and Ill-will; and plant all those devout and pious, charitable, and humble Dispositions, that become the Worshippers of the Holy Jesus; that when I presume to appear before thee, I may bring with me a Heart raised above the Corruptions that are in the World, and full of the strongest Desires and Resolutions of loving and serving thee.

Deliver me, O my God, from all Coldness and Formality, when I attend upon thee in holy and religious Duties; and grant that by going to this Holy Feast, I may have my Pardon sealed, my Weaknesses repaired, all my evil Inclinations subdued, my Faith strengthened, my Hopes enlarged, my Charity increased, and my Soul so entirely and inseparably united unto thee, that nothing may be ever able to dissolve the Union; but that being begun here in Grace, it may hereafter be consummated in Glory, through the Merits of him that died for me, even the Son of thy eternal Love, Jesus Christ the Righteous; to whom with thee, O Father, and the Holy Spirit, be ascribed, as is most due; all Honour, Glory,  
Power,

Power, Thanksgiving, and Praise, both now and for evermore. *Amen.*

*Some Motives, Directions and Assistance for Examination, may be found in the Office of Humiliation, in the Second Part; also a General Confession, and other Prayers, which may be used in our Preparations for the Sacrament.*

PRAYERS in the Church, some or all of which may be used as there is Opportunity; that is, as there are more or fewer to receive.

*A Prayer to prepare our Minds for the Devout Celebration of the Lord's Supper; that may be used, if the Time will permit, before Divine Service begins, or otherwise, as soon as the Sermon is ended.*

ALMIGHTY God, by whose Bounty and Goodness I have now an Opportunity offered me of approaching thy Table, and of pleading before thee the prevailing Merits of the Death and Passion of thy Son Jesus Christ: I am sensible, O Lord, of my great Unworthiness; but the positive Command of my blessed Saviour, when he was  
about

about to lay down his Life for my Sake, has made it absolutely necessary ; and the many spiritual Wants I labour under, oblige me to apply to this sovereign Remedy, for the Repair of those Breaches my sinful Follies have made in my Soul.

Assist me, therefore, O Lord, with thy Holy Spirit, in the great Duty and Service I am about to perform ; grant that nothing during all the Time of this holy Action, may make me unmindful of that Reverence and Respect which I owe unto thy Divine Majesty, or that Attention which becomes the Celebration of these holy Mysteries. Fill my Heart with such an Awe of thy Presence, as may fix my wandering Thoughts, compose my disorderly Affections, and stir up my faint and cold Desires, that I may feel the Power, and taste the Sweetness of this Divine Banquet.

Grant that I may have such a Sense of my Saviour's Sufferings, as may fill my Soul with Love and Gratitude towards him, for those inestimable Benefits he has purchased for me ; that I may have such a Sight of my Sins, which occasioned all his Sorrows, as heartily to bewail and detest them ; such a Faith in that full perfect Oblation and

P                      Satisfaction



Satisfaction made upon the Cross for the Sins of the World, that I may so importunately plead the Merit of it, in this Commemoration of that Sacrifice, as to render thee gracious and propitious to me, a miserable Sinner; such a Conviction of my own Weakness and Insufficiency, as may procure thy gracious Aid and Assistance; such longing Desires of being made conformable to thy holy Will and Pleasure, as may transform me into thy divine Image, and fix me to continue thy faithful Servant, all the remaining Days of my Life, through the Merits of Jesus Christ my Saviour.  
*Amen.*

*A Prayer when we offer Alms.*

I ACKNOWLEDGE, O Lord, that all I possess is the Effect of thy Bounty; it is from thee I have received it, and to thy holy Name be the Glory. Accept of this Free-will-offering of my Hands, as an Acknowledgment of the Right to all I enjoy, and as a Testimony of that Love and Charity to my necessitous Brethren which thou requirest, and art pleased to take as done to thyself. I will dedicate a Part of those good Things thou hast bestowed upon me,  
to

to relieve the Poor; because thou hast made it an Evidence of my Love to thee: And grant that all my Alms-Deeds may be performed with such Purity of Intention, and in such a Proportion to what thou hast given me, that they may be acceptable in thy Sight, through the Merits of Jesus Christ, my Lord and Saviour. *Amen.*

*A Prayer immediately after Consecration.*

ACCEPT, O Eternal God, of that Representation we make before thee, of that All-sufficient Sacrifice which thy Son our Saviour Jesus Christ made upon the Cross: Let the Merit of it plead effectually for the Pardon and Forgiveness of all my Sins, and render thee favourable and propitious to me a miserable Sinner; let the Power of it prevail against all the Powers of Darkness; let the Wisdom of it make me wise unto Salvation; and let the Peace of it reconcile me unto thee, and bring to me Peace of Conscience.

I adore thee, O blessed Jesus, my Redeemer, who didst endure the painful and shameful Death of the Cross, to recover me from a State of Sin and Misery: I admire thy infinite Condescension, who was pleased

to be made miserable, that I might be made happy; poor, that I might be enriched; and didst die that I might live for ever. With all my Soul, O dear Jesus, I love and praise thee for these stupendous Expressions of thy Bounty and Goodness towards me: O Lamb of God, that takest away the Sins of the World, have Mercy upon me: O Lamb of God, that takest away the Sins of the World, grant me thy Peace. *Amen, Lord Jesus. Amen.*

*A Prayer before receiving the consecrated Elements.*

O MOST Gracious God, who of thy infinite Goodness hast given us thy Son Jesus Christ, who did offer up himself to thee a pure and immaculate Sacrifice upon the Cross, for us miserable Sinners;

I humbly beseech thee, by the Merits of his Blood, the great Price of our Redemption; I entreat thee by his wonderful and ineffable Charity, wherewith he has vouchsafed to love us, unworthy Creatures, at so great a Rate; that thou wouldst be pleased to wash me in his Blood from all my Sins, which make me unworthy to partake of these holy Mysteries.

Let

Let my Repentance be hearty, and sincere, and express itself by all the Fruits of holy Obedience for the Time to come.

Thou alone out of an unclean Thing canst bring a clean; of a wretched Sinner make me holy and righteous.

Thou art the Fountain of Mercy, shut not up thy Bowels of Compassion towards me.

Thou art the great Physician of Souls, display thy Power in my Health and Recovery.

Let me approach thy holy Table with Reverence and Devotion, that no vile Affections may hinder me from receiving the Benefits of this divine Nourishment.

Let me celebrate this Christian Sacrifice with Purity of Heart, and a right Intention of Mind, that I may obtain all those Advantages, for which thou wast graciously pleased to establish it.

Let me entirely resign my Soul and Body to be a reasonable, holy and lively Sacrifice unto thee! for thou hast the justest Claim to me, since the blessed Jesus has purchased me at the Price of his own Blood.

Grant, O Lord, that I may constantly endeavour to make some Proficiency in all the Virtues of the Christian Life; because

the blessed Jesus has obtained for me, by the Merits of his Sufferings, the Grace and Assistance of thy Holy Spirit, to work in me both to will and to do thy good Pleasure.

Make me ready to be reconciled to all those that have offended me ; because when we were Enemies we were reconciled to God by the Death of his Son.

Let me embrace all my poor Bethren with sincere Love and Charity ; and contribute all I can to the Relief of Christ's distressed Members ; because he thought not his Life too dear, nor his Blood too precious, to redeem me from a State of Bondage and Slavery.

Strengthen me, O Lord, in such a Manner, by this spiritual Food, that I may successfully encounter all the Attacks of my spiritual Enemies.

Suppress in me the Spirit of Pride and Vain-Glory, of Envy and Detraction, of Uncleaness and Intemperance, and of all Distrust and Diffidence of thy Mercy.

May all Temptations to any Offences against thy holy Laws, be overcome by the Power which thou shalt be pleased to communicate to me in this holy Sacrament.

And

And may all those Evils, which the Craft and Subtilty of the Devil or Man worketh against me, be brought to nought.

That being outwardly and inwardly fortified by the Assistance of thy Grace, I may press towards the Mark for the Prize of the high Calling of God in Christ Jesus; when I shall enjoy thee no longer in Mystery, which is our Lot and Portion here below; but see thee Face to Face, and be eternally satisfied with the Pleasures of thy Kingdom, in and through the Merits of Jesus Christ our only Mediator and Advocate. *Amen.*

*Another Prayer.*

O LORD, I come to this holy Table, as a sick Man to the great Physician of Life; I beseech thee, O Lord, to cure my Infirmities.

I come as a polluted Wretch to the Fountain of Mercy; wash away, I entreat thee, all my Uncleanness.

I come as a returning Prodigal Child to his tender and compassionate Father; O receive me and relieve me by thy Favour.

I come as a blind Man to the Source of eternal Brightness; do thou, O Lord, en-

lighten my Darknes, that I may behold the wondrous Things of thy Law.

I come as a poor frail Creature, to the great Lord of Heaven and Earth; supply my Wants, and do abundantly more for me than I am able to ask or think.

Let me not only receive the outward and visible Sign, but the inward and spiritual Grace, the Body and Blood of thy Son Jesus Christ; that so all carnal Affections may die in me, and that all Things belonging to the Spirit may live and grow in me; that I may have Power and Strength to have Victory, and to triumph against the World, the Flesh, and the Devil; and also may be endued with all such heavenly Virtues which are pleasing to thee, and which thou wilt eternally reward, for the Merit of thy Son's Death; to whom with the Father, and the Holy Ghost, be all honour and Glory, World without End. *Amen.*

*A Prayer just before receiving the consecrated Bread.*

O GOD, work in me whatsoever is wanting to fit me for thy divine Acceptance, and a worthy receiving of these holy  
Mysterics.

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Myſteries. Give me Repentance unto Life, not to be repented of: Endue me with a lively Faith, a perfect Love, and a univerſal Charity. Pity my Weakneſs and forgive my Infirmities; that I may worthily receive theſe Elements of Bread and Wine, to my Support and Comfort in this Life; and my eternal Happineſs in that which is to come. *Amen.*

*After the Bread.*

O THOU who vouchſafeſt to be our Food, nourish my Soul to Life eternal.

Let me feed on thee by a true and lively Faith; and give me ſuch a Reliſh of this divine Food, that I may never more be delighted with the vain and ſinful Pleaſures of this World.

O merciful Jeſus! create in me a mighty Hunger after Righteouſneſs; and let this divine Food inſtil into my weak and languishing Soul new Supplies of Grace, new Life, new Love, new Vigour, and new Reſolutions; that I may never again faint or droop, or tire in my Duty.



*Before the Cup.*

GRANT, O merciful God, that this Cup, which I am now about to receive, may be unto me a Cup of Blessing. Sprinkle me with the Blood of the ever-blessed Jesus; that my Soul being cleansed from all Corruptions, it may be ever precious in thy Sight, O Lord, my Strength and my Redeemer.

*After Both.*

BLESSED be the Name of the Lord! I have done as thou hast commanded me, O let me find the great Benefits of this thy divine Institution: Pour down thy Graces upon me; direct my Goings in thy Ways, and enable me, by the Power and Strength of this divine Food, to persevere in the Practice of a holy and religious Life, even to the last Moment of my Days. Be thou my Peace and Refuge, and let my Pleasure and Safety depend on thee. Be thou my Portion and greatest Treasure, and let my eternal Happiness be fixed in the Enjoyment of thee. *Amen.*

*A Prayer.*

*A Prayer as soon as we are retired from  
the Lord's Table.*

BLESSING and Honour, Glory and Power be unto him that sitteth on the Throne, and unto the Lamb that was slain, for ever and ever.

I give thee most humble and hearty Thanks, O Lord, that thou hast been pleased to admit me to renew my Baptifmal Covenant with thee, in this holy Sacrament.

That thou hast vouchsafed to feed me with the spiritual Nourishment of the Body and Blood of thy Son Jesus Christ; and this not for any Merits of my own, but for the Sake of thy infinite Goodness and Mercy.

Unworthy though I am, yet thy Bounty, O Lord, never fails; the Love of my Saviour is not diminished, and the Virtue of his Propitiation is never exhausted; grant therefore, I beseech thee, that this holy Sacrament may never turn to my Judgment and Condemnation.

But that it may be Health and Recovery under all my Weaknesses and Infirmities;

Safety and Defence against all the Attacks of my spiritual Enemies ;

Vigour and Strength to all my holy Purposes and Resolutions ;

Comfort and Support under all the Afflictions and Calamities of Life ;

Assistance and Direction under all Difficulties and Doubts ;

Courage and Constancy under all Dangers and Persecutions, especially in Times of Sickness, and at the Hour of Death ;

Finally, let it procure for me Pardon and Forgiveness in this Life, Mercy and Favour at the Day of Judgment, and a never-fading Crown of Glory in thy Heavenly Kingdom, where with thy Son Jesus Christ, and the blessed Spirit, thou livest and reignest one God, World without End.  
*Amen.*

‘ Here, or before we receive, if there is  
 ‘ Time, and the devout Communicant is  
 ‘ disposed so to employ himself, may be used  
 ‘ the *Petitions for the Virtues of a Christian*  
 ‘ *Life*, or the *Prayer for the Whole State*  
 ‘ *of Mankind*, or the *Thanksgiving for*  
 ‘ *God’s Mercies*, spiritual and temporal,  
 ‘ in the *Second Part*.

‘ When all have communicated, and the  
 ‘ Priest

‘ Priest returns to the remaining Part of  
‘ the Communion Office, we must leave  
‘ our private Devotions, and accompany  
‘ him with our devøutest Affections.’

*A short Prayer when the Communion Service  
is ended.*

PARDON, O God, all those Imperfections that have accompanied me at this Time, in my Attendance at thy Altar; forgive the Deadness and Dulness of my Affections, the Wanderings of my Thoughts, and the Distractions of my Mind.

Let the Sincerity of my holy Purposes and Resolutions be accepted, notwithstanding my Weakness and Frailty.

Oh! let this Commemoration of my crucified Saviour, influence all my Thoughts, Words, and Actions, that my Conversation may be as becometh the Gospel of Christ.

Reward me not according to my Deserts, but according to my great Necessities, and thy own rich Mercy in Jesus Christ; to whom with thee, O God the Father, and God the Holy Ghost, be all Honour and Glory, World without End. *Amen.*

‘ Where Communionis are large, we may  
‘ want

want some Exercises for the employing  
 our devout Affections; and the *Office* for  
 the Administration of the *Holy Communion*  
 contains such a Variety of excellent  
 Matter for Meditation, that it may not be  
 improper to entertain our Minds, while  
 others are receiving, with the Consideration  
 of some particular Parts of it. This  
 may possibly be sometimes more useful  
 than either these or any other Prayers;  
 more especially to such as complain of  
 Coldness and Dulness in their Devotions;  
 for Meditation naturally tends to warm  
 our Affections, and raise in our Minds a  
 Spirit of Devotion.

For Example: Suppose I had determined  
 to meditate on some Part or Parts  
 of the Confession, which begins thus:  
*Almighty God, Father of our Lord Jesus  
 Christ, Maker of all Things, Judge of all  
 Men:* Here I would stop, and consider  
 well the Import of these Words: They  
 contain four of God's most comprehensive  
 Titles. First, he is here said to be *Almighty*:  
 Secondly, *The Father of our Lord  
 Jesus Christ*: Thirdly, *The Maker and  
 Creator of all Things*: Fourthly, *The  
 Judge of all Men*. The Consideration of  
 the first and last will provoke us to godly  
 Sorrow,

‘ Sorrow, and the second and third will ex-  
‘ cite our Hope in his Mercy. So that from  
‘ hence we may take Occasion to exercise  
‘ Acts of Sorrow and Humiliation, of  
‘ Hope and Love, &c. thus : *I consider, O*  
‘ *my God, that I have offended thee, who art*  
‘ *Almighty, and therefore able to punish ;*  
‘ *but I consider too, that thou art the Father*  
‘ *of our Lord Jesus Christ, and therefore I*  
‘ *cannot doubt of thy Love to me, and of*  
‘ *thy Readiness to forgive me, who repent*  
‘ *and turn to thee.* Such Ejaculations  
‘ might be formed from each of these Par-  
‘ ticulars, or from any other Parts of the  
‘ Communion-Office : or we may medi-  
‘ tate on such of the following Texts of  
‘ Scripture, or others, as may most excite  
‘ our Devotion, or further us in the Way  
‘ of Piety.

‘ If ye therefore be risen with Christ,  
‘ seek those Things which are above, where  
‘ Christ sitteth at the Right-Hand of God.  
‘ Set your Affections on Things above, not  
‘ on Things on the Earth, *Col. iii. 1, 2.*  
‘ Love not the World, nor the Things  
‘ that are in the World. If any Man love  
‘ the World, the Love of the Father is not  
‘ in him. For all that is in the World, the  
‘ Lust

‘ Lust of the Flesh, and the Lust of the  
 ‘ Eyes, and the Pride of Life, is not of the  
 ‘ Father, but is of the World, 1 *John* ii.  
 ‘ 15, 16.

‘ Mortify therefore your Members,  
 ‘ which are on the Earth; Fornication,  
 ‘ Uncleaness, inordinate Affection, evil  
 ‘ Concupiscence, and Covetousness, which  
 ‘ is Idolatry. For which things Sake, the  
 ‘ Wrath of God cometh on the Children  
 ‘ of Disobediencce, *Col.* iii. 5, 6.

‘ He that committeth Sin is of the De-  
 ‘ vil; for the Devil sinneth from the Begin-  
 ‘ ning. For this Purpose the Son of God  
 ‘ was manifested, that he might destroy  
 ‘ the Works of the Devil, 1 *John* iii. 8.

‘ If ye live after the Flesh, ye shall die;  
 ‘ but if ye, through the Spirit, do mortify  
 ‘ the Deeds of the Body, ye shall live,  
 ‘ *Rom.* i. 12.

‘ They that are Christ’s; have crucified  
 ‘ the Flesh, with its Affections and Lusts,  
 ‘ *Gal.* v. 24.

‘ Knowing this, that our old Man is  
 ‘ crucified with him, that the Body of Sin  
 ‘ might be destroyed, that henceforth we  
 ‘ should not serve Sin, *Rom.* vi. 6.

‘ Take Heed and beware of Covetous-  
 ‘ ness; for a Man’s Life consisteth not in  
 ‘ the

‘ the Abundance of the Things which he  
‘ possesseth, *Matt. x. 31.*

‘ Godliness with Contentment is great  
‘ Gain. For we brought nothing into this  
‘ World, and it is certain we shall carry  
‘ nothing out. And having Food and  
‘ Raiment, let us be therewith content ;  
‘ but they that will be rich fall into  
‘ Temptation, and a Snare, and into many  
‘ foolish and hurtful Lusts, which drown  
‘ Men in Destruction and Perdition, 1  
‘ *Tim. vi. 6, 7, 8, 9.*

‘ But thou, O Man of God, flee these  
‘ Things, and follow after Righteousness,  
‘ Godliness, Faith, Love, Patience, Meek-  
‘ ness. Charge them that are rich in this  
‘ World, that they be not high-minded,  
‘ nor trust in uncertain Riches, but in the  
‘ living God, who giveth us all Things  
‘ richly to enjoy. That they do good ;  
‘ that they be rich in good Works ; laying  
‘ up in Store for themselves a good Foun-  
‘ dation against the Time to come, that  
‘ they may lay hold on eternal Life, 1 *Tim.*  
‘ *vi. 17, 18, 19.*

‘ Here we have no continuing City, but  
‘ seek one to come, *Heb. xiii. 14.*

‘ Strangers and Pilgrims on the Earth,  
‘ *Heb. xi. 13.*

‘ What



‘ What is your Life? It is a Vapour,  
 ‘ that appeareth a little Time, and then  
 ‘ vanisheth away, *James iv. 14.*

‘ It is appointed unto Mèn once to die,  
 ‘ but after this the Judgment, *Heb. ix. 27.*

‘ Now, I say, Brethren, it remains that  
 ‘ both they that have Wives, be as though  
 ‘ they had none; and they that weep, as  
 ‘ though they wept not? and they that re-  
 ‘ joice, as though they rejoiced not; and  
 ‘ they that buy, as though they possessed  
 ‘ not; and they that use this World, as  
 ‘ not abusing it; for the Fashion of this  
 ‘ World passeth away, *1 Cor. vii. 29, 30,*  
 ‘ *31.*

‘ Our rejoicing is this, the Testimony  
 ‘ of our Conscience, that in Simplicity and  
 ‘ godly Sincerity, by the Grace of God we  
 ‘ have had our Conversation in the World,  
 ‘ *2 Cor. i. 12.*

‘ And herein do I exercise myself, to  
 ‘ have always a Conscience void of Offence,  
 ‘ towards God, and towards Men, *Acts*  
 ‘ *xxiv. 16.*

‘ If our Hearts condemn us not, (then  
 ‘ have we Confidence towards God, *1 John*  
 ‘ *iii. 21.*

‘ Let him that thinketh he standeth (or  
 ‘ shall

‘ *shall stand*) take heed lest he fall, *1 Cor.*  
‘ *x. 12.*

‘ Thou standest by Faith. Be not high  
‘ minded but fear, *Rom. xi. 20.*

‘ Watch and pray, that ye enter not into  
‘ Temptation. The Spirit indeed is willing,  
‘ but the Flesh is weak, *Matt. xxvi. 41.*

‘ God is faithful, who will not suffer you  
‘ to be tempted above what you are able ;  
‘ but will, with the Temptation, make a  
‘ Way to escape, that ye may be able to  
‘ bear it, *1 Cor. x. 13.*

‘ For though we walk in the Flesh, we  
‘ do not war after the Flesh : for the Wea-  
‘ pons of our Warfare are not carnal, but  
‘ mighty through God to the pulling down  
‘ of strong Holds : Casting down Imagina-  
‘ tions, and every high Thing that exalteth  
‘ itself against the Knowledge of God, and  
‘ bringing into Captivity every Thought to  
‘ the Obedience of Christ, *2 Cor. x. 3, 4, 5.*

‘ Let your Loins be girded about, and  
‘ your Lights burning ; and ye yourselves  
‘ like unto Men that wait for the Lord,  
‘ *Luke xii. 35.*

‘ The Hour is coming, in the which all  
‘ that are in the Grave shall hear his  
‘ Voice, and shall come forth : They that  
‘ have done Good unto the Resurrection  
‘ of

‘ of Life, and they that have done Evil,  
 ‘ unto the Resurrection of Damnation,  
 ‘ *John* v. 28.

‘ Take Heed to yourselves, lest at any  
 ‘ Time your Hearts be over-charged with  
 ‘ Surfeiting and Drunkenness, and Cares  
 ‘ of this Life ; and so that Day come upon  
 ‘ you unawares, *Luke* xxi. 34.

‘ The Cares of this World, and the De-  
 ‘ ceitfulness of Riches, and the Lusts of  
 ‘ other Things entering in, choke the Word,  
 ‘ and it becometh unfruitful, *Mark* iv. 19.

‘ In this is my Father glorified, that ye  
 ‘ bear much Fruit, *John* xv. 8.

‘ Every Tree that bringeth not forth  
 ‘ good Fruit, is hewn down and cast into  
 ‘ the Fire, *Matt.* vii. 19.

‘ Every Branch in me that beareth not  
 ‘ Fruit, he taketh away : and every Branch  
 ‘ that beareth Fruit, he purgeth it, that it  
 ‘ may bring forth more Fruit, *John* xv. 2.

‘ Judge nothing before the Time, until  
 ‘ the Lord come ; who will bring to Light  
 ‘ the hidden Things of Darkness, and will  
 ‘ make manifest the Counsels of the Heart,  
 ‘ *1 Cor.* iv. 5.

‘ All the Churches shall know that I  
 ‘ am He who searcheth the Reins and  
 ‘ Heart ; and I will give to every one of  
 ‘ you

‘ you according to your Works, *Rev.* ii.  
‘ 23.

‘ If ye love me, keep my Command-  
‘ ments. He that hath my Command-  
‘ ments, and keepeth them, he it is that  
‘ loveth me ; and he that loveth me, shall  
‘ be loved of my Father, and I will love  
‘ him, and manifest myself to him. If a  
‘ Man love me he will keep my Words.  
‘ He that loveth me not, keepeth not my  
‘ Sayings. Ye are my Friends, if ye do  
‘ whatsoever I command you, *John* xiv.  
‘ 15, 21, 23, 24, and xv. 14.

‘ One comes to him, and asks him,  
‘ saying, Master, what shall I do to inherit  
‘ eternal Life? Jesus said unto him, if thou  
‘ wilt enter into Life, keep the Command-  
‘ ments, *Matt.* xix. 16, 17.

‘ This is my Commandment, that ye  
‘ love one another, as I have loved you.  
‘ These Things I command, that ye love  
‘ one another, *John* xv. 12, 17.

‘ And when he had called the People  
‘ unto him, with his Disciples also, he said  
‘ unto them, Whosoever will come after  
‘ me, let him deny himself, and take up  
‘ his Cross, and follow me, *Mark* viii. 33.

‘ If any Man will come after me, let  
‘ him

‘ him deny himself, and take up his Cross  
‘ daily, and follow me, *Luke ix. 23.*

‘ He that taketh not his Cross, and fol-  
‘ loweth after me, is not worthy of me,  
‘ *Matt. x. 38.*

‘ If thy Right Eye offend thee, [*that is,*  
‘ *any Lust as dear as a right Eye*] pluck it  
‘ out, and cast it from thee ; for it is profit-  
‘ able for thee, that one of thy Members  
‘ should perish, and not that thy whole Body  
‘ should be cast into Hell, *Matt. v. 29.*

‘ And if thy right Hand offend thee  
‘ [*that is, any Lust as dear as a right Hand*]  
‘ cut it off, and cast it from thee ; for it is  
‘ profitable for thee that one of thy Mem-  
‘ bers should perish, and not that thy  
‘ whole Body should be cast into Hell,  
‘ *Matt. v. 30.*

‘ Enter ye in at the strait Gate, for wide  
‘ is the Gate, and broad is the Way that  
‘ leadeth to Destruction, and many there  
‘ be that go in thereat ; because strait is  
‘ the Gate, and narrow is the Way which  
‘ leadeth unto Life, and few there be that  
‘ find it, *Matt. vii. 13, 14.*

‘ He that loveth Father or Mother more  
‘ than me, is not worthy of me ; and he  
‘ that loveth Son or Daughter more than  
‘ me, is not worthy of me, *Matt. x. 37.*

‘ Who-

‘ Whosoever shall be ashamed of me,  
‘ and of my Words, of him shall the Son  
‘ of Man be ashamed, when he shall come  
‘ in his own Glory, and in his Father’s,  
‘ and of the Holy Angels, *Luke ix. 26.*

‘ *Peter* began to say unto him, Lo, we  
‘ have left all and followed thee. And Je-  
‘ sus answered and said, Verily I say unto  
‘ you, there is no Man that hath left House,  
‘ or Brethren, or Sisters, or Father, or Mo-  
‘ ther, or Wife, or Children, or Lands for  
‘ my Sake, and the Gospel’s; but he shall  
‘ receive an hundred-fold now in this  
‘ Time, Houses, and Brethren, and Sisters,  
‘ and Mothers, and Children, and Lands,  
‘ with Persecutions; and in the World to  
‘ come, eternal Life, *Mark x. 28, 29, 30.*

‘ Whosoever will save his Life, shall lose  
‘ it, but whosoever shall lose his Life for  
‘ my Sake and the Gospel’s, the same shall  
‘ save it, *Mark viii. 35.*

‘ What shall it profit a Man, if he shall  
‘ gain the whole World, and lose his own  
‘ Soul? *Mark viii. 36.*

‘ This is the Will of God, even your  
‘ Sanctification, 1 *Thess. iv. 3.*

‘ Blessed are they that do his Command-  
‘ ments, that they may have Right to the  
‘ Tree of Life, and may enter in through  
‘ the

‘ the Gates into the City (*of the new Jerusalem*) *Rev. xxii. 14.*

‘ Grace and Peace be multiplied unto  
 ‘ you through the Knowledge of God, and  
 ‘ of Jesus Christ our Lord, that hath called  
 ‘ us to Glory and Virtue; whereby are  
 ‘ given unto us exceeding great and pre-  
 ‘ cious Promises; that by these you might  
 ‘ be Partakers of the Divine Nature, hav-  
 ‘ ing escaped the Corruption that is in the  
 ‘ World, through Lust,’ *2 Pet. i. 2, 3, 4.*

*A Prayer in our Retirement after we are re-  
 turned Home from the Lord's Table.*

O LORD, my God! I acknowledge  
 with all Thankfulness of Heart, thy great  
 Mercy and Goodness, in giving me an Op-  
 portunity of approaching thy Holy Table,  
 and in disposing my Mind to commemorate  
 the infinite Love of my crucified Saviour,  
 to render him Thanks and Praise for laying  
 down his Life as a Sacrifice for the Sins of  
 the World, and to present unto thee that  
 Sacrifice, as a full Satisfaction for them,  
 whereby thou dost incline me humbly to  
 hope for all the Benefits of his Death and  
 Passion.

What Thanks, most gracious God, can I return unto thy Divine Majesty for impressing a Sense of my Duty upon my Mind, and for that Strength and Power whereby thou hast in some Measure enabled me to perform it? I will praise and magnify thy great and glorious Name, and I will entirely devote myself to thy Service, as long as I have any Being.

Blessed be thy Name for those fresh Supplies of Grace I have received; grant that they may make me run the Way of thy Commandments with Delight and Pleasure, that I may never any more faint or droop, or tire in my Duty.

Blessed be thy Name for those comfortable Assurances thou hast given me of Pardon and Forgiveness. Let this thy compassionate Goodness be a perpetual Obligation to Love and Gratitude. Let it put me upon my Guard, that I may watch over all my Ways, and do always that which is well-pleasing in thy Sight.

Blessed be thy Name for that Peace and Quiet thou hast restored to my Soul, for those Resolutions thou hast wrought in me to persevere in thy Service to the End of my Days: make them firm, vigorous, and  
 Q constant



constant; and never let any sinful Passions any more ruffle and discompose my Mind.

Blessed be thy Name for that Relish thou hast given me of spiritual Delights; that Desire of possessing the eternal Inheritance: Let the Enjoyments of Sense appear mean and contemptible, and let not the Pleasures of the World any more prevail upon me to transgress thy holy Laws.

Grant, O Lord, that I may walk worthy of these thy distinguishing Mercies, and live as becomes the Redeemed of the Lord. Without thee, O blessed Jesus, I can do nothing; without thee, who art the Son of Righteousness, I shall walk in Darkness; without thee, who art the Physician of Souls, I shall languish and die; without thee, who art the Joy of all devout Minds, I shall consume my Days away in Sadness. Remain therefore, O Lord, and abide with me for ever: I shall then be enabled to do thy Will in this Life, and thereby be qualified to partake of thy Glories to all Eternity in the next. *Amen, Amen.*

PRAYERS *for* Several Occasions.

*A Prayer for the Conversion of a Sinner, to be used by a Friend.*

○ BLESSED Jesus! thou great Lover of Souls; who camest into the World to call Sinners to Repentance, and to seek and to save those that were lost; grant that thy Example may excite in Christians, a true and real Concern for the Salvation of one another. I desire, O Lord, to be filled with that truly Christian Spirit, and am now come before thee, humbly to intercede with thee in the Behalf of (*here name the Person*) who seems to be under the Power of Sin, and to live as without God in the World, and in Danger of being for ever lost. O what shall I do for *him*? And how shall I apply myself to be helpful to *him*? I desire to learn Wisdom of thee, my Lord, and to be enabled to use the most proper Methods and Expedients to work upon *him*, and to do *him* Good. O instruct me in the Way that I shall take, and assist and bless me in the Means and

Endeavours I shall use to attain this desirable End.

O Almighty God, who canst enlighten the darkeſt Minds, ſoften the hardeſt Hearts, conquer the ſtubborneſt Wills, and turn even the moſt hopeleſs Sinners to thyſelf, be thou pleaſed to manifeſt the Powers of thy Grace, in the Caſe that is ſo ſad and deplorable: Convince *him*, O Lord, of the great Danger *his* Soul is in; open *his* Eyes, ſoften *his* Heart, and turn *his* Courſe; break the Force of *his* Temptations, and make *him* a Way to eſcape out of the Enemy's Hands, that even *he*, who ſeems to be now dead in Treaſſes and Sins, may hear thy Voice and live.

Give *him* a true and unfeigned Repentance; forgive *him* all the evil Thoughts and Devices of *his* Heart, and all the offensive, wicked Carriage of *his* Life; forgive *him* all *his* Sins of Omiſſion and Commiſſion, and bring *him* with full Purpoſe of Heart to reſign and give up *himſelf* to thee: and make *him* diligent to redeem the Time that *he* hath loſt, and to become exemplary in all the Practices of Piety and Honesty, of Charity and Sobriety, and all other Duties of a Chriſtian Life; that *he*  
may

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may be truly changed, and quite another manner of Person in all holy Conversation and Godliness. To this End, grant that *he* may seriously consider the Promises and Threatenings of the Gospel, the inestimable Rewards thou hast promised to the Good, and those dreadful Punishments thou hast threatened to the Wicked. O grant *him* an Inheritance amongst them that are sanctified through Faith in thee, and send down that renewing Grace into *his* Heart, which may be there as a Well of Water, springing up to everlasting Life. Incline *him* to be diligent in the Use of the Means of Grace which thou hast appointed; and grant that *he* may not resist and grieve thy Holy Spirit, but constantly obey and follow *his* kind Motions and Operations. Thus comfort and rejoice the Soul of thy Servant, O Lord; shew, O blessed Jesus, thy saving Mercy, not only to this Person, but to myself and all Mankind. *Amen.*

*A Prayer for a Person under any Injuries,  
Abuses or Provocations.*

BLESSED Jesus, the Prince of Peace, I am sensible, that even the best of Men in passing through this tumultuous World, are often insulted, and evil intreated: Thou thyself didst meet with cruel Mockings and Scourgings when upon Earth, and wast evil intreated, and spit upon, and persecuted even to Death itself: Neither did thy blessed Disciples find a better Treatment from the World; they had also Trial of cruel Mockings and Scourgings, and of severe Bonds and Imprisonment: And if this was the Usage that thou and thy Followers had in the World, O what am I that I should look to be exempted from all Injuries and Wrongs! Such as I have made my Enemies, by my Folly and Mis-carriage, Lord, incline and enable me to appease and gain them; direct my Ways to please thee, that thou mayest make them to be at Peace with me; and such as are my Enemies wrongfully, Lord, lay not this Sin to their Charge; open their Eyes, purify their Minds, and turn their  
Hearts,

Hearts, that they may see their Error, and be reconciled to thee, O God, and then live with their Brethren in Unity and Godly Love, and that at last we may meet together in heavenly Glory; and those that will not cease from hating, Lord, prevent them from hurting me; or though they do hurt me grant me such a Measure of thy Grace, that I may not only forgive them, but for their Hatred, may return Goodwill; for their Cursing, Blessing; for their Injuries, may do them Good; and for their Persecutions, may pray for them, in Obedience to thy Command and Example, who didst express the highest Love to us, in dying for us, even when we were thy Enemies. Let me consider all injurious Treatment as thy Rod, and the Punishment of my Sins; that instead of endeavouring to revenge myself of my Enemies, I may be meek and patient under all Wrongs. O Lord God, mortify, I beseech thee, in all of us, the carnal Mind, which is Enmity against thee, and all those Lusts that war in our Members, from whence Wars and Fightings come. Turn all our Enmity against the common Enemy of our Souls; and join all our Hearts to thee, in thy true Fear and Love, that we may not meditate

Revenge, but study to be quiet, and never foment and pursue our Quarrels; but following thy Example, we may with one Mind, and with one Mouth, glorify thee.  
*Amen.*

*A Prayer to be used by one who is going a Journey, which may be added to the usual Devotions.*

O GOD, who art alike present in all Places, and preservest Man and Beast, blessed be thy Name for the Knowledge thou hast given me of thy wise and merciful Providence, who makest thy Angels Ministering Spirits, for them that shall be Heirs of Salvation.

I commit my Soul and Body to thy Protection, who art the Defender of all them that put their Trust in thee. To thee, O Lord, do I commit myself, and all that belongs to me; I entirely depend on thy Goodness to be with me, and prosper me in the Way that I am going. Give thy holy Angels Charge of me, and defend me from all Thieves and Robbers, and from all Casualties, and evil Accidents, if it be thy blessed Will; and I beseech thee more especially, to accompany me with the Presence

sence of thy Holy Spirit, to preserve my Soul in Safety, from all evil Thoughts, Desires, or Passions, that may any Way betray me, in Word or Deed, to offend thy Divine Majesty. Deliver me from the Danger of any evil Company, into which I may fall, that I may not frame myself to the Manners of profane Persons, but by a pious and discreet Behaviour rather reprove them; and give me Grace thankfully to embrace the Company of those who are good, if I be blessed with it; that I may rejoice in their Society, and improve it to my Increase of Wisdom, and pious Affection towards thee. Bless and defend this Habitation which I am now leaving, and all remaining in it; that whatever Distance we may be from one another, we may all live and walk in the same Spirit of Faith, and Love, and Holiness. Grant me a happy Meeting again with my Friends and Relations, if it be thy good Will and Pleasure: but howsoever thou shalt think fit to dispose of us in this World, bring us, in the End of our Pilgrimage, into that blessed Rest which thou hast prepared for thy faithful Servants, through Jesus Christ. *Amen.*



*A Thanksgiving after a return from a  
Journey.*

BLESSED be thy Name, O God, who hast protected and preserved me from many Perils and Dangers in the Journey I have lately taken. Thou hast been a Covering to me Night and Day, in every Place where I have been, from I know not how many Dangers; and hast at last brought me Home in Peace and Safety to my Relations and Friends, whom thou hast protected, and their Dwellings, from all evil Accidents.

To thy good Providence I wholly owe it; and I desire to be duly thankful for these and all other thy great Mercies and Deliverances who hast dealt so bountifully with me.

Endue me, O God of all Grace, with a more serious Spirit, often reflecting and meditating upon thee, and upon thy Benefits both to my Soul and Body; for this Life, and that which is to come; that I may not be taught the Value and Number of thy Blessings, by being deprived of them; but in their constant Use and Enjoyment, may praise thy infinite Goodness and Mercy,  
with

with sensible Love to thee, and Delight in doing thy Will.

Bless all others, I beseech thee; that desire the same Mercy, of which thou hast made me a Partaker. Receive them into thy Protection; conduct them in safety to the End of their Journey; make them ever mindful of thy Loving kindness, and carefully to remember that every new Benefit is a new Obligation to better Obedience; for thy Mercies Sake in Christ Jesus. *Amen.*

*A Prayer for a Person upon a Relapse into Sin.*

O LORD, the great and dreadful God, to me belongeth Confusion of Face, because I have sinned against thee, and have been guilty of so late Iniquity in thy Sight. I have acknowledged the Justice and Goodness of thy Laws, and have chosen thy Service, as the most perfect Freedom; I know that without Holiness none shall see thee, O Lord; and that Tribulation and Anguish, Indignation and Wrath, is the Portion of all that do Evil: And yet, O Lord, foolish and miserable Sinner that I am, I have  
q:6 yielded

yielded again to Temptation, and departed from thy Ways, and Holiness of Life, for the Sake of a present Satisfaction, a small and momentary Pleasure or Gain. [*Here name the particular Sin.*] And hereby I have incurred thy Displeasure, abused thy Grace and Goodness to me, and have hazarded the Loss of thy eternal Favour, which is better than Life itself.

*But, O Lord God, to whom belongeth Mercy and Forgiveness, I most earnestly beseech thee to have Mercy upon me; O Lord, bear; O Lord, forgive, and bearken unto my Prayers; my Conscience reproaches me, and my Heart is troubled within me; I feel myself deprived of that Hope and Confidence in thee through Jesus Christ which I had attained by my former Repentance and Amendment, and now consider and find myself liable to thy Wrath, and obnoxious to thy Judgments both Temporal and Eternal.*

Correct me, O Lord, but with Mercy, lest thou bring me to Nothing: I know that the Wages of Sin is Death; but I humbly beseech thee, O merciful God, who art slow to Anger, and of great Pity, and wouldest have none to perish, but all to come to Repentance, spare me, and grant me farther Time for Repentance, that I  
may

may finish the Work thou hast given me, and which I now purpose and resolve to make the great Business of my future Life,

Be pleased, O Lord, for thy Son's Sake, and for thy Goodness Sake, to pardon and forgive what is past; and give me Grace to bring forth the Fruits of Repentance in Newness and Holiness of Life.

Blessed be thy Goodness, that there is Hope and Assurance for returning Sinners in and through Christ, who was pleased to shed his Blood, as a meritorious Sacrifice, Expiation and Atonement for the Sins of the World.

O let that Blood of Christ, who, through the Eternal Spirit, offered himself without Spot to God, purge my Conscience from dead Works to serve thee the living God, and purify my Soul from all Sin and Uncleaness, that I may find the Power of his Death in my dying to Sin, and rising unto Righteousness; in having the old Man crucified within him, that the Body of Sin may be destroyed, that henceforth I may not serve Sin, but that I may live as becomes the Gospel; as it becomes one who professeth Godliness, and a most holy Religion, and who hath, by solemn Vows, undertaken to live according to the Precepts  
of

of it, and to deny all Ungodliness and worldly Lusts: Oh! make me truly sensible, and always to keep in Mind, that on the Performance of the Duty of a Christian, depend all my Hopes of Pardon and Happiness, and all the Benefits that Christ hath purchased for me.

To this End let me seriously consider, that the Christian Life is a continual Warfare; that we are beset with many and great Dangers; and that the *Devil goeth about like a roaring Lion, seeking whom he may devour*; that so I may give the more Heed to make my Calling and Election sure; Grant that I may watch and pray, lest I enter into Temptations, or they get the Advantage over me; and grant that I may avoid all Occasions of Falling, and never set myself in the Way of Temptations, but keep at the greatest Distance from them.

Let me likewise consider, that if after I have escaped the Pollutions of the World, I should again be entangled therein, and overcome, that the latter End will be worse than the Beginning: and that it had been better for me not to have known the Way of Righteousness, than after I have known  
it

it to turn aside from thy holy Commandment.

O God, who didst send thy Son into the World to free us from Sin, and to redeem us from all Iniquity ; Grant that on my sincere Endeavour I may be kept from all presumptuous Sins, lest they get the Dominion over me. And that I may conquer and overcome all my corrupt Affections and sinful Dispositions, and may attain all those Graces which are necessary for my Salvation. [*Particularly*—That in the Exercise thereof, and of all other Christian Virtues and Graces for the Time to come, I may grow strong in the Lord, and never let go my holy Profession, but may proceed from Strength to Strength, that so an Entrance may be ministered to me abundantly into thy everlasting Kingdom, through Jesus Christ our Lord. *Amen.*

*A Prayer for the Societies:*

O LORD Almighty, faithful and true, who by thy holy Prophet hast told us that from the rising of the Sun unto the going down of the same, thy Name shall  
be

*Mal. i. 11.* be great among the Gentiles, and in every Place Lucense shall be offered unto thy Name, and a pure Offering; for thy Name shall be great among the Heathen; Bless and prosper, I beseech thee, the Endeavours of the Society established among us, for the Propagation of the Gospel in Foreign Parts: Take thou from them, to whom the glad Tidings of Salvation shall be preached, all Ignorance, Hardness of Heart, and Contempt of thy Word; so that thy Word being sown in good and honest Hearts, it may bring forth Fruit abundantly to thy Honour, and the Salvation of their Souls: And grant, that all who have heard and received it, may live according to its Doctrine and Precepts, and by Holiness of Life, and Zeal for thy Glory, may become eminent Examples to all about them.

Bless all the Religious and other Societies amongst us, for Christian Conference, and Works of Charity; for the promoting of Christian Knowledge and Practice amongst the Poor and Ignorant; and for putting the Laws in Execution against the Vicious and Profane.

O Lord, increase the Number of these Societies, and grant them all to chuse the  
best

best and most inoffensive Means for accomplishing their several Ends, and to prosecute them diligently, and with a Zeal directed by Wisdom and Prudence. And grant that all of them being free from all worldly Interests, may steadfastly pursue the Advancement of thy Glory, and the Good of Mankind.

And grant, O God, that no Good thou shalt vouchsafe to bring about by their poor Endeavours, may tempt them to think highly of themselves, but modestly and humbly.

Remove all unreasonable Prejudices against their Designs; shed forth thy Love abroad in their Hearts, and make them zealous of all good Works, that they may cheerfully embrace all Opportunities of doing Good to the Souls and Bodies of Men, and not be discouraged at any Difficulties or Oppositions they may meet with.

O God, hear their Prayers for themselves and others: Defend them from the Rage of Satan, and from the Malice of evil Men; perfect Holiness more and more in their Hearts; and unite them more to one another in thy Truth, and in the Bond of Love; and make them zealous of all good Works, according to the Command and  
Example



328 *A Prayer for one engaged* Part III.

Example of Jesus Christ, who went about doing Good, for whose Sake I beseech thee to hear me. *Amen.*

*A Prayer for a Person engaged in a Law-Suit, or like to be so.*

O THOU Sovereign Lord and Governor of the World, to thee all Judgment belongs, and to thee I submit myself, in the Cause wherein I am [likely to be] engaged. I have endeavoured, according to the best of my Power and Skill, faithfully to examine and consider the Justice of my Cause, before I durst lay it at thy Tribunal: Convince me, O Lord, if I am under any Mistake; direct and assist me under all the Difficulties and Incumbrances, which I am like to meet with; and in thy good Time, put a happy and peaceable End to the Business which I [am about to undertake, or] have undertaken.

To which End, give me that Wisdom from above, which is peaceable, gentle, and easy to be entreated; that nothing may be wanting, on my Part, to bring this Matter to a speedy and friendly Conclusion; and dispose the Heart of my contending Brother to the like peaceable Inclination: Teach

us to lay aside all Fondness and Partiality, and enable us continually to practise that Christian and equitable Law, of doing as we would be done by.

But if this Matter be too hard for us, and if be thy good Pleasure that I shall be engaged in a Law-Suit; [or, since it is thy good Pleasure, that I am engaged in Law] grant me the Help of thy Grace, that I may contend for Right more than Victory; that nothing may be done through Malice, Strife, Pride, or Vain-Glory; that no Profit nor Advantage whatsoever may prevail upon me to transgress the Laws of Justice and Charity; nor any illegal Practice or hard Usage which I may meet with from my Adversary, ever provoke me to the like Injustice, or to any unchristian Behaviour towards him; but that during the whole Course of Law, I may preserve a friendly, peaceable, and equitable Temper of Spirit; submitting the Event to thy Fatherly Wisdom and Disposition, who knowest what is most necessary and convenient for me.

And, I beseech thee to keep me constantly under such a Sense of thy All-seeing Providence, and such a Dread of thy Justice, that I may never offer the least Wrong or  
Injury

Injury to any Man ; but, on the contrary, make me willing and ready, (according to thy Command) to suffer some Injuries, rather than expose myself and Neighbour to those Evils and Temptations which we may be liable to in procuring a legal Satisfaction; especially, let me never dare to commit any Fraud or Oppression, under the Colour or Pretence of Law ; nor venture to support myself in the most just Cause, by any unlawful Means. Make me prudently to consider, that whatever Injuries may happen to me, by the Fraud or Injustice of Man, are by thy Permission ; as a Trial of my Patience, or a Correction of my Offences, or for some other wise and good End of thy Providence; and that thou, who art the Sovereign Disposer of all Things, canst, and I hope wilt, make up whatever Loss shall befall me, when it hath effected the Ends for which thou wast pleased to inflict it ; that so in the mean Time I may be patient and submissive to thy Will, considering that thou hast an absolute Right to all that I possess.

I beseech thee, also, let the Remembrance of thy Mercies and Forgiveness towards me fill my Heart with such a Christian Love, and Compassion, that I may never contend  
with

with my Neighbour, to gratify my own corrupt Nature, nor take Delight in his Sufferings : But let the Sense of what thou hast done and suffered for me, banish all covetous Desires from my Soul, and excite in me a Compassion towards thy distressed Members ; for thy Sake, forgiving my Fellow-Servants, as I hope myself to be forgiven, when thou shalt come to judge the Quick and the Dead. Grant this, O merciful Father, for Jesus Christ's Sake, our only Saviour and Redeemer. *Amen.*

*A Prayer for one that deliberates about Marriage.*

O GOD, the Creator and Preserver of Mankind, who hast instituted the holy State of Matrimony, as the only Way to continue the World, and for the Comfort of Man's Life under the various Evils, Cares, and Labours of it, by the mutual Society and Help that married Persons ought to have one for the other, both in Prosperity and Adversity, and for the Good of human Society, by preventing many Confusions, and promoting Concord therein : Grant that now I have Thoughts of entering into this State, I may so seriously consider the  
chief

chief End of its Institution, as not to enterprize the same unadvisedly, lightly, or wantonly, to satisfy my carnal Lust or Appetites; but reverently, discreetly, advisedly, soberly, and in the Fear of God.

Let me seriously weigh, and consider beforehand, the solemn Vow and Promise I shall then make, so as never to entertain any Thoughts of it, without a sincere Purpose of Heart, and a firm Resolution of Mind to perform the same.

Let me consider, that if I marry, my future Happiness or Misery in Life will very much depend on the Choice I make; that with whomsoever I marry, I venture the being happy or unhappy all my Days; and that I shall be obliged, by thy holy Laws, to love my Partner, and no other, till Death.

Let not a wild and sensual, a heedless and inconsiderate Spirit, rule me in this momentous Change of my Life. [And since I am young and under the Care and Direction of others, as I expect thy Blessing, let me listen to their Advice and better Judgment in this Matter.]

Let Reason and Religion, Prudence and Consideration, and above all, thy good Providence, direct my Choice; and let my  
chief

chief Ends be those for which Matrimony was ordained.

Let me chiefly aim at Religion and Virtue, Wisdom and Discretion, and such other good Qualities and Dispositions in a Partner, as are most likely to last and continue, and not such only as please for a Time, and will bear little satisfactory Reflection afterwards.

O Lord the Sovereign and wise Disposer of all Things! grant I may duly consider that a Man's Heart deviseth a Way, and proposeth a Design to make his Life easy and happy: Yet thou, O Lord, directest his Steps, and determinest the Event, and givest such Issues as it pleases thee, and when thou seest fit, many Times quite contrary to what he intended or persuaded himself of; I know the Way of Man is not in himself, it is not in Man that walketh, to direct his own Steps.

Let me therefore in all my Ways acknowledge thee, that thou mayest vouchsafe to direct my Paths: Let me not trust to my own Prudence, Care, Skill, or on any human Aid; but let me seek to engage thy good Providence on my Behalf, and only Regard to do my own Duty; because the Events are thine, and thou canst turn the fairest

fairest Prospects of Happiness to my Punishment and Misery : And far be it from me, O God, to endeavour to rescue them out of thy Hand, by Fraud or Falschhood, or by using any dishonest or unworthy Means to bring this or any other Purpose about ; always remembering, that *he that walketh uprightly, walketh surely.* And let me wait thy Time, and think that always best : for thou only knowest what Things are joined to, and are the Consequences of other, and what is fittest for me, and for my greatest Happiness ; and hast promised that all Things shall work together for Good to those that love thee : in Confidence hereof, let me rest satisfied with that State and Condition (whatever it be) that thou in thy Wisdom and Goodness shalt order me. O Lord, vouchsafe to hear my Prayers, which I offer through the Mediation of Jesus Christ my Saviour. *Amen.*

*A Prayer for a Married Man in Behalf of his Wife.*

O ALMIGHTY God and merciful Father, who by thy Wisdom and Providence has appointed the several Places and Stations of Men in this World ; thou hast called

called me to the State of Marriage, which is honourable, because instituted by thee; and which thou hast ordained for the Comfort and Happiness of us thy Creatures, and for many other wise and good Ends. Sanctify it to me, I humbly beseech thee, and grant that I may never abuse it to any base or unworthy Purposes; but so behave myself under this, and all other Conditions of my Life, as becomes the Servant of the ever-blessed Jesus.

To this End, O Lord, give me a meek and gentle Spirit, a Spirit of Love, and Kindness, and Charity, that is not easily provoked, nor apt to entertain angry and unkind Resentments; that I may love my Wife with a hearty, and sincere Affection.

Let me never exercise that Authority thou hast given me, in a severe, arbitrary, and tyrannical Manner; but with Kindness and Condescension, Prudence and Discretion, endeavouring, as much as in me lies, to make my Wife easy and happy all her Days; and grant that she may never, by any Follies or Extravagance of mine, be made miserable while I live, nor left destitute and unprovided when I die.

Make me faithful and conscientious, O

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Lord,



Lord, in the Discharge of that solemn Vow and Promise which I made upon my entering into this holy State, and of those Duties which it engages me to: O let me never wander after such strange and forbidden Pleasures, nor be inordinate in the Use of those that are lawful; but grant that all my Actions may be governed by the Rules of Purity and Holiness, of Justice and Sobriety, having always before mine Eyes that strict Account, which I must one Day give.

O let me never waste and consume my Time and Substance, in Surfeiting and Drunkenness, in Riot and Disorder: but grant that by Diligence and Industry, and by thy Blessing accompanying all my Endeavours, I may be enabled to provide for my Wife and Children in such a Manner, as may conduce to their Happiness, both here and hereafter.

O let thy Blessing rest upon the Head of her, whom thou hast given to be my Wife: Give her Length of Days (if it be thy blessed Will) and increase in her ever more and more the Virtues of Meekness and Humility, of Kindness and Condescension, and all other divine Virtues, that she may be  
an

an Ornament to her Sex, and a real Blessing and Comfort to me.

Let all Strife and Contention, all Heat and Passion, Repinings and Discontent, be far from us; and let true Christian Love and Peace dwell in our Hearts. Make us eminent Examples to all about us, of a holy and blameless Conversation; and grant that we may live together in an inviolable Bond of Love and Friendship, bearing with one another's Infirmities, and studying to promote the Welfare and Happiness, the Support and Comfort of each other: O make us so faithful to discharge all our Duties in this Life, that when thou shalt be pleased to take us hence, we may dwell with thee in Life everlasting, through the Merits of thy dear Son Jesus Christ our Lord. *Amen.*

*A Prayer for a Married Woman in Behalf of her Husband.*

O ALMIGHTY God! Thou art the Sovereign Lord of Heaven and Earth, and orderest and disposeth all Things, and all Persons, as it seemeth best to thy godly Wisdom: Thou hast been pleased to call me to the State of Marriage, which is ho-  
nourable,

nourable, because instituted by thee, and which thou hast ordained for the Comfort and Happiness of us thy Creatures, and for many other wise and good Ends. Sanctify it to me, I humbly beseech thee, and grant that I may behave myself under this, and all other Conditions of my Life, as becomes the Servant of the ever-blessed Jesus.

To this End, O Lord, give me a meek and humble Spirit, a Spirit of Love and Gentleness, that is not easily provoked, nor apt to entertain angry and unkind Repentments; that I may never be guilty of any unbecoming Carriage towards him whom thou hast given to be my Husband; but that I may love, honour, and obey him, as thou hast commanded me, and I have most solemnly engaged to do.

Let me never be of the Number of those who think hardly of thy Laws, which I am sensible, O Lord, and fully persuaded, are just and reasonable, and highly conducive to the Good of thy Creatures: and since thou hast thought fit that Wives should be in Subjection to their Husbands, grant that I may never be found to oppose thy Will, but readily and cheerfully  
submit

submit to his Authority, whom thou hast been pleased to set over me.

Deliver me, O my God, from all Pride and Vanity, from all Affectation and Self-Conceit; and suffer me not, I beseech thee, to employ my Thoughts and Study how to adorn a corruptible Body, (which will shortly be stript of all its gay Attire, and be a Prey to Worms and Rottenness) and in the mean Time neglect to cultivate and improve my Mind, that better and nobler Part; but grant that I may labour to adorn my Soul with heavenly Graces, and good Dispositions, and may esteem the Ornament of a meek and quiet Spirit, which is in thy Sight of so great a Price, far more beautiful and becoming than all that outward Dress and Gaiety, which foolish People so much doat on.

O let me never be conformed to the wicked Customs of the World, nor waste my precious Hours in unprofitable Amusements, much less in the Pursuit of those vain and sinful Pleasures, which wound and debase the Soul, and which (how pleasing soever they may now appear) will one Day end in bitter and severe Reflections: But, Lord, do thou inspire me with

a Love to Virtue and Religion, and to those Pleasures which are above; that all my Recreations and Diversions, that all my Business and Employments, may be such as are suitable to the Condition wherein thou hast placed me, and as becomes a Woman professing Godliness.

Grant, O gracious Lord, that not only my Thoughts and Desires may be chaste and pure, but that all my outward Actions and Behaviour may be agreeable thereto, free from all just Cause of Suspicion and Offence, and not so much as sullied with the least Appearance of Evil.

O make me faithful and conscientious in the Discharge of all those Duties to which the State I am now in engages me.

Finally, O Lord, I beseech thee to send thy Blessings upon my Husband; give him Length of Days, (if it be thy blessed Will) and increase in him ever more and more the Graces of thy Holy Spirit. Grant that I may do all that in me lies, to make his Life easy and comfortable, by a kind and obliging Conduct and Behaviour towards him, and by conforming myself to all his just and reasonable Desires.

Let all Strife and Contention, all Heat and Passion, Repinings and Discontent,

be

be far from us; and let true Christian Love and Peace dwell in our Hearts: Make us eminent Examples to all about us, of a holy and blameless Conversation; and grant that we may live together in an inviolable Bond of Love and Friendship, bearing with one another's Infirmities, and studiously endeavouring to promote the Welfare and Happiness of each other; O make us so faithfully to discharge all our Duties in this Life, that when thou shalt be pleased to take us hence, we may dwell with thee in Life everlasting, through the Merits of thy dear Son Jesus Christ our Lord. *Amen.*

*A Prayer to be used either by a Father or Mother for their Children.*

O LORD, make me a kind and tender Parent, truly careful and solicitous to promote the Welfare and Happiness of my Children. Let thy good Spirit assist me to form in their tender Minds the Principles of Virtue and Religion, to teach them to remember thee, their Creator, in the Days of their Youth, and to bring them up in thy Fear and Love: Let me make it my constant Care and Endeavour to wean them from

all Pride and Vanity, and to set before them the Example of a holy and religious Life.

O let the powerful Efficacy of thy good Spirit root out of their Hearts all corrupt and sinful Affections; and instead thereof, do thou sow the incorruptible Seed of thy Grace, that they may become Partakers of thy divine Nature, and may bring forth in their Lives the Fruits of Righteousness and true Holiness.

Defend them, O Lord, I beseech thee, against the Evils and Temptations of this World, and grant that they may never be led away by the wicked Customs and Examples, the Lusts and Vanities of it; but obediently keeping thy Holy Will and Commandments, and walking in the same all the Days of their Lives, they may be Instruments of thy Glory, by doing Good in their Generations; and after they have served thee faithfully in this World, they may hereafter be made Partakers of everlasting Happiness in that which is to come, through Jesus Christ our Lord. *Amen.*

*A Prayer*

*A Prayer for a Master or Mistress.*

O GOD, make me, I beseech thee, a kind and gentle Master, forbearing all cruel and severe Usage towards those thou hast placed in Subjection under me, as knowing I have a Master in Heaven with whom is no Respect of Persons. Let me never be so wicked as to put my Servants upon Cheating or Lying, or any other base or unworthy Practices; but give me a tender Care and Concern for their Souls, that they may never perish through any Neglect or Fault of mine.

Let me imitate the Example of thy Servant *Joshua*, and resolve that both I and my House will serve thee. To which End, give us Grace daily to offer up our joint Prayers, and Praises, to thy Divine Majesty, and to be frequent in attending upon the Public Offices of Religion, and to spend some Part of the Lord's Day together in Prayer and other holy Duties. Grant this for the Sake of Jesus Christ. *Amen.*



*A Prayer for a Person in Private, upon any Day of Publick Fasting and Humiliation; which may be used after the Morning Service of the Day is over.*

O MOST great and mighty God! Thou art a consuming Fire to all disobedient and impenitent Sinners, but a most tender and compassionate Father to such as truly repent and turn unto thee: Thou art a God of infinite Power, Holiness, and Purity: Thou lovest Righteousness, and hatest Iniquity, and who can stand in thy Sight when thou art angry? O Lord, when I consider the Greatness of thy Majesty, and reflect upon my own Nothingness and Vileness, I am afraid to speak unto thee. But, O blessed God, thou hast vouchsafed to declare thyself a God gracious and merciful, forgiving Iniquity, Transgression, and Sin.

Hear me therefore, O most merciful Father, and look with Pity upon me, who, in the Behalf of myself, and of the sinful People of this Land, fall low on my Knees before thee, begging for Mercy and Pardon at the Throne of Grace.

O Lord, I do most sorrowfully confess,  
& that

that we are a wicked and rebellious People, notwithstanding the manifold, and often repeated Mercies, which thou hast vouchsafed us. Thou hast shewn us wonderful Things in thy Goodness, O God of our Salvation, and hast hitherto protected both our Church and Nation from secret Treachery and open Violence. Thou hast continued to us the Light of thy glorious Gospel, the Benefit of thy Word and Sacraments; thou hast preserved to us our holy Religion, reformed from those Errors and Corruptions which prevail in many other Nations; and hast blessed us with Liberty, Safety, and Plenty; whilst so many of our Brethren Abroad are persecuted and enslaved, and whilst other Countries have groaned under the Miseries and Calamities of Tyranny, Bloodshed, and Ruin. Thou hast given us fruitful Seasons, and many other great and invaluable Blessings; and for many Years hast preserved us from Famine, Pestilence, and Earthquakes, and from Civil and Intestine Wars; and when thou hast corrected us, it has been like a kind and tender Father, in Mercy and Gentleness, letting us see, that not our Ruin, but our Amendment was intended thereby.

And now, O Lord, after all these Obligations, all these Blessings, what Manner of Persons ought we to have been in all holy Conversation and Godliness? But, alas! to our Shame and Confusion it must be confessed, that we have shewn ourselves very unworthy of these thy Mercies; and instead of making suitable Returns for thy Goodness and Loving-Kindness, have by a long Course of Sin and Rebellion, greatly provoked thy Wrath and Indignation against us. We have blasphemed that holy Name whereby we are called, and by our enormous Practices, have made our Lives as notorious for Vice, as they should have been eminent for Virtue and Piety.

We have abused our Plenty, by Riot and Luxury; our Liberty, by Licentiousness; our Ease and Safety, by Strife, and Envy, and Divisions amongst ourselves. We have not expressed a due Sense of the inestimable Benefits of the Gospel, nor brought forth Fruits worthy of it; but while we call ourselves Christians, commit such Things as ought not so much as to be named among us. Nay, O Lord, so little do we retain of the Power of Godliness, that many among us have now cast off the  
very

very Form thereof, denying the Lord that bought them, and all the Revelations that he has made of his Will; trampling upon all that is sacred, and not only think, but say, There is no God.

This, O Lord, is the sad and deplorable State of this sinful Nation; which I unfeignedly grieve for, and lament before thee; and the more, because my own Sins (with Sorrow I confess it) have contributed to fill up the Measure of our Iniquities.

I confess, O God, that I have grievously offended thee by [*Here you may name your particular Sins.*]

It is of thy Mercy, O God, that we are not consumed, and because thy Compassions fail not: For shouldest thou have dealt with us after our Sins, and rewarded us according to our Iniquities, we had long before this been like as *Sodom* and *Gomorrab*, or swept away by some other sudden and severe Destruction.

But, O merciful Father, thou hast shewn thyself to be a God gracious and merciful, slow to Anger, and of great Kindness, not willing that any should perish, but that all should come to Repentance: thou hast spared us when we deserved Punishment,  
and

and in the Midst of Judgment hast remembered Mercy.

In Mercy, O God, awaken us all to a true and deep Sense of our manifold and often repeated Provocations; and for thy Name's Sake, and for the Sake of thy Son Jesus Christ our Lord, pardon the great and crying Sins of this whole Nation; and in a more peculiar Manner, I beseech thee to pardon me, who now humble myself before thee, and forgive all my Sins, which have helped to increase thy severe Displeasure against us.

Wash away all our Sins in the Blood of the ever-blessed Jesus: and Oh! be thou reconciled unto us, who are now seeking unto thee in Fasting and Prayer: spare thy People, O good Lord, spare them; and grant that we may so turn from all our evil Ways, that Iniquity may not be our Ruin.

Make us, in this our Day, to seek the Things that belong to our Peace, before they are hid from our Eyes; lest that dreadful Day come upon us, when all Opportunity of reconciling ourselves to our offended God shall be taken from us.

And do thou so effectually convince every one of us of the great Evil of Sin, and what dreadful Punishments will inevitably

tably fall upon those who persist in it, that we may forsake all our Sins and Wickedness, and turn unto thee the Lord our God. Fill us with such a godly Sorrow for our Sins, as may work in us a true Repentance not to be repented of; and grant that we may now be so truly humbled for them, that this may be such a Fast as thou hast chosen: A Fast that may loose the Bands of Wickedness wherewith we have been so long tied and bound, that we may be set free from every evil Way, and may no longer abuse thy Mercies, nor despise thy Judgments; but may become a peculiar People zealous of good Works; that so thou mayest turn from thy Displeasure against us, and delight over us to do us Good, to build us up, and not to destroy us.

Hear, O Lord, and answer my Prayers, that go not out of feigned Lips: O let them prevail with thee for Mercy for myself and all this People; even such a Measure of thy Grace, as will at length reclaim us, through the Merits and Intercession of thy dear Son Jesus Christ our Lord. *Amen.*

*A Prayer upon the same Occasion; which may be used after the Evening Service.*

O GOD, thou art great, and dost wonderful Things, thou art God alone: Thou takest Vengeance of those that contemn thy Laws; but hast in all Ages wonderfully condescended to the Intercessions of thy Servants, which have feared thee, and called upon thy Name; behold with Pity and Compassion this Church and Nation, now humbling itself before thee; accept our Humiliation, and hear the Prayers which have been this Day offered up at the Throne of Grace; and grant they may be effectual, through the Intercession of thy dear Son, to obtain Mercy and Pardon for the sinful People of this Land.

O Lord, I confess that thou mayest justly be displeas'd with us, for our great and manifold Provocations, and that we are no more worthy to be called, or dealt with as thy Sons or Servants, whom neither thy Judgments have driven, nor thy Mercies led to Repentance: O be thou graciously pleas'd to look upon us in the Son of thy Love, and give us such a deep Sense of the Evil of our Doings, that we  
may

may truly repent of, and so effectually turn from all our Transgressions, that thou mayest be reconciled, and at Peace with us; and that our Humiliation and Repentance may so effectually work upon every one of us, that we may cleanse ourselves from all Filthiness both of Flesh and Spirit, perfecting Holiness in thy Fear; and that instead of those abominable and crying Sins, which so openly now reign among us; Religion, and all the blessed Fruits of it, may flourish and increase in this Land.

Remove from us, O merciful Father, the Evils which our Sins have brought upon us, and avert those dreadful Judgments which we have just Cause to fear; and however thou mayest think fit to punish and correct us, yet take not from us, O Lord, I beseech thee, the Light of thy glorious Gospel; but grant that it may break in so powerfully upon all our Hearts, that we may see the great Danger we are in, and may resolve in good Earnest to give up ourselves to thy Obedience.

Stir up, O God, every Soul among us, to root out of our Hearts all Pride, and Wrath, and Bitterness; all Hatred, Malice, and Desire of Revenge; and whatsoever may



may hinder us from discerning or practising the Things that belong to our Peace; and inspire every one of us with true Christian Love and Charity, with Meekness of Wisdom, Lowliness of Mind, Patience, Long-suffering and forbearing one another in Love, that we may all henceforth be united in one holy Bond of Truth and Peace, of Faith and Charity, and may with one Heart, and one Soul, join together in promoting the Honour and Glory of thy Name, the Interest of Religion, and the Happiness and Prosperity of these Kingdoms; that so thou who art the God of Peace, may be our God, and dwell among us; and that we may be thy People zealously devoted to thy Service and Obedience.

To this End, O Lord, I beseech thee to bestow thy Blessings spiritual and temporal upon our most gracious Sovereign Lord King *GEORGE*, and all that are put in Authority under him, both in Church and State; bless them with Wisdom from above, which is first pure and then peaceable; and make all their Consultations effectual to the Glory of thy great Name, the Preservation of thy Church and true Religion among us, the Honour and Safety  
of

of his Majesty, the Stability of our Times, and the Security, Peace, and Prosperity of all Estates and Conditions of Men among us.

Make all Magistrates, and other inferior Officers faithful and conscientious in the Discharge of that Trust which thou hast reposed in them ; and grant, that they being truly zealous for thy Glory, may constantly employ that Power which thou hast given them for the Punishment of Wick- edness and Vice ; that so the Sins of partic- ular Persons may not become National, nor, through the Connivance or Encourage- ment of those in Authority, bring down thy heavy Judgments upon us.

Be gracious, O God, to thy holy Ca- tholic Church, especially that Part of it which thou hast planted in these King- doms ; let no design formed against it ever prosper ; and grant, that all who name the Name of Christ, may depart from Ini- quity, and live suitable to their holy Pro- fession.

Look down with Mercy and Pity upon the sad and mournful Estate, of those who now suffer for the Truth of thy Gospel, and the Testimony of a good Conscience : strengthen their Faith, and animate their  
Courage ;

may hinder us from discerning the Things that belong to the Kingdom of God, and inspire every one of us with the Love and Charity of the Father, the Wisdom, Lowliness, and Long-suffering of the Son, in Love, that we may be united in one Heart, of Faith and Hope, and Practice of the Truth, Heart, and that all the Kingdoms of the Earth be turned unto the Lord, and Name of our Father, and be made one Flock, under the great Shepherd and Bishop of our Souls, thy Son Jesus Christ.

*What follows may be properly added in Time of War.*

Bless and prosper the great Undertaking which this Nation is now engaged in: Go forth with our Fleets and Armies; bless them with Victory and Success: And suffer not our Sins to provoke thee so far, as to deliver us up into the Hands of our Enemies; but send us, in thy good Time, such a Peace as may tend to the Glory of thy great Name, the Preservation of thy Church and true Religion among us, and the

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the Honour, Safety, and Prosperity of these Kingdoms.

Finally, O Lord, I pray thee to extend thy Mercy even to those that hate us, and who without any just Cause are our Enemies: Disappoint their Devices, and give them Repentance and better Minds; shed abroad thy Love in their Hearts, and endue them with a meek, humble, and charitable Spirit; and grant that we being delivered from the Hands of our Enemies, may serve thee without Fear, in Holiness and Righteousness before thee all our Days, through Jesus Christ, our blessed Lord and only Saviour. *Amen.*

*A Thanksgiving and Prayer in Private on a Day set apart by Authority for Commemorating any National Blessing or Deliverance.*

“ On which Occasion may be also used  
“ the General Thanksgiving. Page 234.”

BLESSED and glorious God, the Creator, Governor, and Judge of the World, our Deliverer, and continual Benefactor, I acknowledge thy great Bounty and Goodness

ness to these Nations, as well as to myself in particular.

I adore thy infinite Goodness, Wisdom, and Power, whereby thou sometimes pullest down one Nation and settest up another; and at other Times makest one Nation to be a Blessing and Defence, or a Plague or Scourge to another, in such a Manner as serves best the Interest of thy Church, and most manifests thy Providence over the World, and makest thy Goodness, thy Justice, and thy Power, to be known to the Kingdoms of it; to the Intent they should not at any Time trust in the Arm of Flesh, nor abuse thy Blessings and Favours; but fear and love, serve and worship thee, who art a Rewarder of them that seek thee.

I render unfeigned Thanks unto thee, O most gracious God, that though for our Sins thou hast justly raised up Enemies, that seek our Ruin, yet thou hast not suffered them so to prevail against us, as to accomplish their cruel Designs; but hast hitherto afforded us Counsel and Strength to keep off all the dreadful Calamities and Miseries of War, Desolation, Distraction, and Slavery.

I thank thee for that Measure of Tranquillity,

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quillity, Safety, and Peace, we enjoy; that we are not disturbed by Civil Commotions, but possess in Safety, the many good Things thou bestowest upon us; and that we have a Course of Common Justice open to us; and for the wholesome Air and Health of these Countries.

I thank thee for the great Plenty and Fruitfulness of them; and the many good Things we, by thy good Providence, obtain from other Places; as well for Health and Pleasure, as for Food and Nourishment.

I thank thee, who art the God of all Order, and the Sovereign Good, Happiness and Defence of all Societies and States, for the excellent Frame and Constitution of our Civil Government and Laws, and the wise and prudent Administration of them, for the Liberty and Freedom of our Persons and Estates; whilst some People live under Slavery, Tyranny, and Oppression; and others are forced to strange Countries for Liberty and Relief.

Blessed be thy Name, O most merciful Lord God, that though for our Sins thou hast frequently visited this (City and) Country with thy Judgments, sometimes by taking great Numbers of us away by Plague  
and

and Pestilence ; sometimes by Fire, which consumed our Goods and wasted our Estates ; and sometimes by Storms and Tempests ; which destroyed our Substance, and many of us, and weakened our Publick Defence against our Enemies ; yet thou hast always in thy Judgments remembered Mercy ; and hast not punished us according to our Deserts, nor left us without some special Marks of thy good Providence. More particularly, O Lord, I bless and praise thy holy Name for the Mercies which we this Day commemorate.

But above all thy Blessings and Mercies, I render most humble and unfeigned Thanks to thee, most gracious and merciful Lord God, for thy distinguishing Favours to these Kingdoms, in that thou hast long since brought us out of Heathenish Darkness and Error, to the clear Light and true Knowledge of thee, and of thy Son Jesus Christ, and to a free Profession of thy true Religion and Worship.

For the free Use of thy Holy Word in our Mother-Tongue, which also is preached unto us in Simplicity and Purity by the Pastors and Ministers of thy Church, whom thou hast preserved in a constant Succession to teach and explain to us, in these latter  
Days,





towards us, that we may turn from the Evil of our Ways, and live as a People whom thou hast chosen, in so many remarkable Instances, to be the peculiar Care of thy Providence.

Make us truly sensible, O Lord, that it is thou, and thou only, that hast done these great Things for us; and O let us never assume any Thing to ourselves; but from the Consideration of thy great Goodness towards us, walk humbly before thee, and so behave ourselves in our several Places and Stations, with that Love to thee, and Charity to one another, with that dutiful Subjection to his Majesty, with that Zeal for thy Honour and Glory, and with such a stedfast Perseverance in thy pure and undefiled Religion, that thou mayest rejoice over us to do us Good, and mayest continue to us, and our Posterity, the Blessings we now enjoy, and add to them such other Mercies as thou in thy great Wisdom and Goodness seeest needful for us, through the Merits, and for the Sake of thy Son, and our alone Saviour Jesus Christ. *Amen.*

*A Prayer for a Person under Affliction.*

O MOST Gracious God! who dost not afflict willingly, nor grieve the Children of Men, I flee 'unto thee for Comfort and Support under the Troubles thou hast laid upon me: I know, assuredly, that this is thy Hand, and that thou, Lord, hast done it. I acknowledge thy Judgments are right, that thou of very Faithfulness hast caused me to be troubled, and that my Sins have deserved more grievous Punishments than I now suffer. I am fully convinced, that the Events of this Life are not left to Chance or Uncertainty, but are all under the steady and wise Disposal of thy good Providence.

To thee, therefore, O my God, do I direct my Supplications; beseeching thee, O gracious God, who hast a tender Love for all thy Creatures, and more especially for thy faithful Servants, who repose all their Hope and Confidence in thy Mercy, to have Pity upon me, and to deal with me not according to my Sins, but after thine own great Mercy. Pardon, O Lord, all my past Sins; restore me to Peace and Favour with thee; consider my Weakness,

and let not my Troubles be more heavy or lasting than what thou see'st profitable and necessary for the Good of my Soul.

Make me truly and deeply sensible of my Condition, that I may see the Rod, and who hath appointed it; that I may be truly sensible of the Evil of Sin, as well as feel the Smart of Punishment. Humble me under thy Corrections: awaken me thereby to a more conscientious and zealous Performance of my Duty, to a Sense of my spiritual Wants, to a Hatred of every Thing that is displeasing in thy Sight: and so sanctify my present Affliction, that by the Help of thy good Spirit, it may bring forth in me all the Graces and Virtues of a Christian Life, and accomplish the End for which it was sent.

Let the Experience of thy Love and Favour towards me, throughout the whole Course of my Life past, teach me to resign myself entirely to thee, to choose thee for my only Support and Comfort; to rely stedfastly on all thy Promises; and to wait with Patience till thou shalt see fit to deliver me.

Direct and enable me to use all proper and honest Means for freeing myself from my present Troubles: but however grievous  
ous

ous they may prove, O let me not dare to do any Fraud or Injustice, or to cast off my Dependence on thee, by calling in the Assistance of any of the Powers of Darkeness for my Relief.

And if, for Reasons best known to thine infinite Wisdom, thou shalt think fit to continue this Affliction to me, thy blessed Will be done; enable me patiently to bear, and contentedly to submit to the Dispensations of thy good Providence, how contrary soever to Flesh and Blood.

Suppress in me all murmuring and repining Thoughts: Remove from me all Inclinations and Aversions, but such as agree with those of the blessed Jesus: Regulate my Affections and Desires, and confine them to such Objects only, as are well pleasing in thy Sight. Thou knowest the surest Way of making me happy: Thou art infinite in Wisdom, Loving-Kindness, and Mercy, therefore let thy blessed Will, in every Thing, be my Choice and Satisfaction: I humbly submit to thy Fatherly Discipline; for thou correctest in Mercy, and for my Profit. If therefore thou takest not away thy Rod, yet take away thine Anger. Let me see a Fatherly Affection in all thy Chastisements; and raise in my

Soul an ardent Love and Desire after thee, which may fill me with an inward Satisfaction, with Peace of Conscience, and Joy in the Holy Ghost. Support and comfort me under all my Troubles; direct and counsel me in all Difficulties; carry me through all Trials and Temptations; and in thy good Time, take thy Afflicting Hand from me: And grant that these light Afflictions, which (in Comparison,) are but for a Moment, may work for me an exceeding and eternal Weight of Glory. Hear me, O Lord, for thy Mercy's Sake, and for the Sake of thy Son Jesus, our only Mediator and Advocate. *Amen.*

*A Prayer for a Person troubled in Mind.*

I. O BLESSED Lord, the Father of Mercies and the God of all Comfort: look down, I humbly beseech thee, with Pity and Compassion upon a miserable Creature, under great Sorrow and Dejection of Mind.

I confess, O Lord, my Sins have deserved much more grievous Punishments than I feel; and shouldest thou be extreme to mark what I have done amiss, I should not be able to abide it. I will therefore betake myself

myself to the Throne of thy Grace, and plead before thee thy Gracious Promises, and the wonderful Expressions of thy Love and Mercy.

I will come unto thee for Succour; for thou hast graciously invited all those that travel and are heavy laden. O pardon my Iniquities, that have provoked thy Wrath, and deliver me from the Sorrows and Miseries which I feel and fear.

Have mercy upon me, O God, for thou art my great Creator, and Almighty Preserver. O receive me, and relieve me and revive me. Take pity upon my sorrowful Soul; and destroy not thou the Works of thine own Hands. Shut not up thy tender Mercies in Displeasure, but make me hear of Joy and Gladness, and to be sensible, that thou hast still the Bowels of a most tender Father.

I sue unto thee for Mercy in the Name of my Saviour, the blessed Jesus, the great Mediator between God and Man; Regard that All-Sufficient Sacrifice, Oblation and Satisfaction, which he made for all Mankind: Let it procure for me Pardon, and Acceptance, who desire unfeignedly to turn to thee; Let the Power of it prevail against all the Powers of Darkness: Let the Wis-

dom of it make me wise unto Salvation: Let the Peace of it reconcile me to thee, and bring to me Peace of Conscience, and Joy in the Holy Ghost.

II. Especially, O my God, preserve me from all Distrust and Despondency of thy Mercy, and all the sad Effects of it. (“ Let no Temptations so far prevail with me as to put an End to my Days, but let me consider that I am thy Creature, and that thou only hast a Right to dispose of my Life, and that it is my Duty to submit to the greatest Troubles when thou seeest fit to lay them upon me.”)

Give me a right Understanding of myself and my Condition; of thy Threats and Promises; that I may never cast away my Confidence in thee, nor place it any where but in thee; but make me to see and know that it is in great Mercy thou hast now laid thy Hand upon me: O let me truly humble myself under thine afflicting Hand, and let me rather feel thy Terrors than not feel my Sins, which must inevitably have plunged me in endless Misery, if thy wonderful Mercy had not awakened my Conscience, and given me a Sight of my Sins; and

and therefore, however severe this Affliction may at present seem to me, thy blessed Will be done: Bring me surely to thyself, by what Methods thou pleasest; and teach thy Servant to be content.

III. And, O Lord, if in thine infinite Wisdom thou shalt see fit not to grant a speedy Answer to my Prayers, yet let me not thereby be utterly cast down, as one without Hope; but make me to wait with Patience, for thy good appointed Time, when thou wilt clear up my Doubts, and scatter my Fears, and remove my Sorrows, and make me know assuredly, that *it is good for me that I have been afflicted.* In the mean Time, O Lord, stand by me in all my Trials and Temptations; let not the Enemy of my Salvation prevail against me, but do thou comfort and assist me; and give me the Shield of Faith, whereby I may be able to quench all the fiery Darts of the Devil; that trusting in thee, and in thy Promises, I may at last be more than a Conqueror; looking unto Jesus, the great Captain of my Salvation, who was himself made perfect by Sufferings, and is now at the right Hand of God, making continual Intercession for us.

IV. Have Mercy upon me, O blessed



Jesu, thou compassionate Lover of Souls; I come unto thee, for thy Merits are infinite, and far surpass not only mine, but the whole World's Offences; I will therefore hope in thy Name, in thy Merits, and in thy Intercession; thou art Almighty, and art able to relieve me; thou art all Goodness, and therefore willing to assist me. I confess with Grief of Heart, that my Sins are many and very great; but greater is thy Mercy to penitent Sinners. Great is the Malice of the Powers of Darkness, and great is my own Weakness: but much greater is thy Power and Goodness: Therefore when my Fears press hard upon me, I will hope in thy Mercy, and put my Trust and Confidence in thee. The holy Scriptures assure me, that thou art able to save unto the utmost all that come unto God by thee; and thou hast promised, that those who come unto thee, thou wilt by no Means cast out: hear me, I beseech thee, O merciful Saviour, in this my distressed Condition; speak Peace to my troubled Conscience; comfort and support me under all Dejections of Mind; give me Patience and Submission under thine afflicting Hand; and, if it be thy Will, a speedy and happy Deliverance from my present

present Misery; and say unto my Soul, I am thy Sàlvation.

V. Have Mercy upon me, O blessed Spirit, God of Love, thou powerful Advocate and sweetest Comforter: Infuse thy Grace into my Heart, and scatter there thy chearful Beams. Purify my Soul, and strike me through with the Darts of thy Love: Kindle such a holy Flame in my Breast, as may burn up all the Dross of sensual Affections; and may possess, and purify and strengthen my drooping Soul. Come, Holy Spirit, in much Mercy come, and make me fit to receive thee into my Heart: Dispel those black irregular Thoughts and Apprehensions, which terrify and discompose my Mind: And be thou to me a kind Comforter, and mighty Defence in all my Wants and Distresses, and my ready Helper in this Time of Need.

To him, therefore, who is able to keep us from falling, and to present us faultless before the Presence of his Glory, with exceeding Joy, to the only wise God, Father, Son, and Holy Ghost, be Glory and Majesty, Dominion and Power; and mayest thou receive from me, from Men, and Angels, continual Praise and Thanksgiving,

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Obedience, Love, and Adoration, for ever  
and ever. *Amen.*

*A Prayer for a Person under Scruples of  
Conscience, or under Fears and Doubts of  
his spiritual Condition.*

I. O MOST blessed and gracious God,  
who alone canst heal a wounded Spirit, and  
quiet a troubled Mind; look with Pity on  
thy Servant, oppressed with a Load of  
Misery: Unto thee do I cry for Help: O  
thou great Physician of Soul and Body,  
uphold and comfort my weak and dejected  
Spirit, strengthen it against all inordinate  
vain Fears and Terrors, and deliver me  
from all unprofitable Troubles of Mind,  
and causeless Scruples of Conscience.

Thou alone canst relieve me; grant  
therefore, merciful Lord, to me thy Ser-  
vant, Pardon, and Peace; and that I may  
be cleansed from all my Sins, and serve  
thee with a quiet Mind, and glorify thy  
Goodness with a thankful and chearful  
Heart all my Days.

II. I take little Delight in any Thing I  
do, no not in my spiritual Exercises, which  
once were, and still should be, most de-  
lightful

lightful to me. Easy Things are become difficult, and difficult Things seem almost impossible to me; and I am full of Fears, Jealousies, and Suspicions; but most of all am I apt to fear in this sad Condition, that I have lost thy Favour. I am greatly indisposed for my own Business, loth to do any Thing, and find a great Backwardness even in praying unto thee, O Lord, my Strength and my Redeemer.

Direct me to proper Means for the Removal of my Doubts and Scruples, and let me hearken to the wise Counsels and Advice of a prudent spiritual Guide, and such other Persons as I shall consult with; and make me always willing and ready to follow wise Instructions; and suffer me not to be led away by the Delusions of the Devil, or my own foolish and perverse Will.

O Lord, hear this Prayer, which in Anguish of Spirit I make unto thee, for Jesus Christ his Sake. *Amen.*

III. O thou blessed Jesus, who wast made Man, and in our Nature tookest our Infirmities, Sin only accepted, and wast a Man of Sorrows and acquainted with Grief, and once in Anguish of Spirit upon the Cross, criedst out to thy Father and our Father, *My God, my God, why hast thou forsaken*

*forsaken me?* O thou most merciful, faithful, and unchangeable High-Priest, I beseech thee by thy infinite Compassion, to look down from Heaven with an Eye of Pity upon me, who am a miserable Object of thy Pity, being sore let and hindred in the Course of my Christian Duties, by unaccountable Sadness and Dejection of Spirit. Thou knowest, O Lord, how often, and how exceedingly my Soul is troubled, and cast down; thou seest how much it is disquieted within me, and how grievous it is to me to be thus oppressed; and how uneasy my present State is.

I beseech thee, O blessed Saviour, hear my Complaint, and take away this Plague from me. It is with this most earnest Petition that I now come before the Throne of thy Mercy. Remove this Distemper, I beseech thee, whether it be in my Body, or in my Soul, or in both: O speak the Word, and I shall be whole. I ask this in Submission to thy Will and Pleasure. If it is sent to me to punish me for my past Sins, or restrain me from Sins to come, or to make me humble, or exercise my Patience and my Trust in thee; not my Will, but thine be done. Make me content to bear it, though it be a  
 very

very sore Affliction; if thou shalt think fit to continue it, support me under it with the Assistance of thy Holy Spirit. But if I am fit for so great a Mercy, O let this Torment of Soul depart from me; that being restored to an easy, free, chearful and active Frame of Spirit, I may serve thee with more Delight and Vigour in all the Duties of my heavenly Calling. Blessed Jesus, my Saviour and Redeemer, let my Complaint come before thee. *Amen.*  
*Amen.*

*A Prayer for a Person in a State of Poverty.*

O MY God, infinite in Goodness, Power, and Wisdom! on thee all Things depend; and thy Providence over-ruleth all Events; Riches and Plenty come from thee; and Poverty and Want are by thy Dispensation. I believe that for just and wise Reasons, thou hast allotted to all Mankind very different States and Circumstances of Life; and that thy good Providence hath designed my Benefit and Advantage in all the temporal Evils, which have at any Time happened unto me.

I confess, O Lord, my Sins have de-  
served

served much more severe Afflictions; and that thou art kind and merciful in all thy Dealings with me. Thou hast thought fit to place me in a mean Condition, to deprive me of many Conveniencies of Life, and to exercise me in a State of Poverty: But thou hast hitherto preserved and supported me by thy good Providence, and

*\* Here let the Person recollect the Blessings he enjoys, as the invaluable Mercy of Health, the Assistance of Friends, Liberty, &c.*

hast blessed me with Advantages \* above some others, who labour under great Trials and Afflictions. And above all I enjoy the Light of thy glorious Gospel, and the Means of Grace, when many of my Fellow-Christians are debarred of these most valuable Comforts, and lie groaning under Persecutions, Misery, and Torments. I consider with humble Acknowledgement and Thankfulness that I am still alive, and have the Opportunity of working out my Salvation; whereas many poor Souls are given up to the just Punishment of Sin, groaning out a sad Eternity under inexpressible Pains, and inconceivable Miseries. These, O Lord, are very great Mercies towards me, and must silence my Complaints if thou shouldest see fit to try me with

with greater Difficulties, than what thou hast hitherto laid upon me.

But, O merciful Father, who hast commanded and invited us to lay our Wants and Necessities before thee, help and relieve me, I beseech thee, under my present Circumstances; and if thou seest fit, bless me with such a Portion of the Comforts and Conveniencies of Life, that thereby I may be enabled to go on more cheerfully in my Station, to serve thee better, to love thee more and more, and more admire thy wonderful Bounty and Loving-Kindness towards me. Give me Health and Strength, and Abilities suited to my Circumstances; direct me in the Use of honest Means, whereby I may obtain (*for myself and Family*) a comfortable Subsistence; and do thou succeed and prosper my honest Labours and Endeavours.

But, O Lord, if in this I know not what I ask; if greater Plenty, and the Comforts that attend it, are not convenient, but would prove Snares and Temptations to me thy blessed Will be done: Support me that I fall not into extreme Want; lay not more upon me, than thou wilt enable me to bear.

Supply



Supply the Want of worldly Blessings, by the Comfort and Support of thy good Spirit, whereby I may be made perfect in every good Work to do thy Will; that I may become rich in Faith, and an Heir of that Kingdom which thou hast promised to those that love thee: Make me devout, holy, and heavenly-minded; and so purify and cleanse my Heart, that it may become an Habitation for thy Holy Spirit.

Enable me, likewise, O Lord, to exercise all those Christian Graces and Duties which my present Circumstances call for from me; Let the Sharpness of temporal Wants put me upon considering what Misery must attend the Loss of my Soul: Let a Sense of my Poverty, stir up eager Desires after the true Riches: and the less I have of this World, the more careful let me be to provide for the next; that I may seek an Inheritance incorruptible, and that fadeth not away: Let bodily Hardships convince me of the great Evil of spiritual Wants, that I may hunger and thirst after Righteousness. Give me Diligence and Industry in my Calling; and when I have done my Endeavour, make me to cast all my Care upon thee, and trust to thy Fatherly Goodness

ness to provide for me. Let not the Contempt which some Persons wrongfully cast upon Poverty, or any Evil which I may endure, tempt me to any dishonest Ways of getting; but let me choose rather to be poor than wicked, and to want any Thing rather than thy Favour. Clothe me with a meek, and quiet, and humble Spirit, which in thy Sight is of great Price: Give me a thorough Contentedness in my present Circumstances: let me not dare to repine at my own Condition, or envy the Prosperity of others; but teach me to possess my Soul in Patience: That I may acknowledge thy Right and Sovereignty over me, that thou art just, and wise, and merciful in all thy Dispensations. Convince me of thy Fatherly Love, and enable me cheerfully to resign myself to thy All-wise Providence.

Teach me to look unto Jesus, the Author and Finisher of our Faith; who to reconcile us to a State of Poverty, chose to be born, and to live in a mean Condition, enduring Hunger, and Thirst, and Cold, and not having where to lay his Head: That by his Example, I may be encouraged to sit loose to the World, and wean my Affections from temporal Objects; that being

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ing convinced of the Vanity and Emptiness of this World, I may more and more delight myself in thy Love, and in the Practice of true Religion.

And do thou, O God, quicken and enlarge my Desires, after spiritual Happiness, and those Pleasures which are at thy Right Hand for evermore; that through Faith and Patience, having finished the Race which thou hast set before me, I may be received into the Joy of my Lord. Grant this, O merciful Father, for the Sake of my Redeemer, the ever blessed Jesus. *Amen.*

*A Prayer for a meek and quiet Spirit.*

O BLESSED Lord God, thou most compassionate Lover of Souls; look with thy tenderest Pity upon me, a weak and frail Creature; who am encompassed about with many and great Infirmities; my Nature is corrupt, my Passions are strong and violent, and so prone am I to Peevishness and Anger, that almost every slight Provocation disorders my Mind, and makes me froward and impatient, and many Times (alas! with Sorrow I confess it)

I have

I have been hurried away into foolish and unreasonable Passions.

O Lord, I lament and bewail this wretched Corruption of my Nature, humbly beseeching thee, for the Sake and Merits of my blessed Saviour, to pardon and forgive all that Sin and Folly that it has betrayed me to; and I beg of thee, O merciful Father, to give me a meek and quiet Spirit, a patient and forgiving Temper, an humble, charitable, and Christian Disposition; that my Mind may at all Times be quiet and easy, my Carriage gentle, kind, and obliging to all Men, and the whole Conduct and Deportment of my Life, such as becomes the Servant of the meek and blessed Jesus.

Convince me truly, O Lord, of the great Folly of Passion and Anger; how contrary it is to the Spirit of thy most holy Religion, which commands us to put away all Bitterness of Wrath, and Anger; what an Enemy it is to our present Happiness, and how much it unfits us for the Duties which we owe to thee, our Neighbour, and ourselves.

Let the Example of my blessed Saviour be powerfully present to my Mind, and inspire me with an humble, charitable, and  
forgiving

forgiving Temper. Let me consider, with what Meekness and Patience he endured the Contradictions of Sinners, and the Insults and Reproaches of wicked and unreasonable Men; that, like him, I may be meek and lowly in Heart, and find that Rest unto my Soul, which he has promised to those that will be taught of him.

O my God, it is my sincere Desire, and it shall be the hearty Endeavour of my Life, to be free from the Bondage and Dominion of Sin! but alas! I am a weak and feeble Creature; I find a Law in my Members warring against the Law of my Mind, which, without the Assistance of thy Holy Spirit, will bring me into Captivity to the Law of Sin: O let the mighty Power of thy Grace strengthen my feeble Wishes and Endeavours, and enable me to conquer my most inveterate Habits: Let the sweet and gentle Influences of thy blessed Spirit calm the Passions, and compose the Storms and Disorders of my Soul; and O do thou save me from the Dangers of this troublesome and tempestuous Life.

Root out of my Heart, O merciful God, all Pride and Vanity, all Malice, Hatred, and Ill-will, and give me a low and humble Opinion of myself, that the Sense of my  
own

own Unworthiness, and of the many Offences which I have been guilty of towards thee, may move me to pity the Weaknesses and Infirmities of others, and to forgive the greatest Injuries and Provocations, which I shall meet with; remembering how much more I stand in Need of Pity and Forgiveness at thy Hand.

Take away from me, O Lord, the Spirit of this World, and fill me with that Spirit of Love and Charity, that suffereth long, and is kind; that beareth all Things, and is not easily provoked; that being full of that Peace of God, which passeth all Understanding, I may live with Comfort and die with Joy, and may hereafter dwell in those peaceful Regions of everlasting Bliss, where thou O blessed Jesus, who art the Prince of Peace, livest and reignest with the Father, and the Holy Spirit, one God, World without End.  
*Amen.*

*A Prayer to be used in Time of Temptation.*

O GOD our Refuge and Strength, who art a present Help in Time of Need, I fly unto thee for Succour against the Face  
of

of my Enemy, who has now lift up his Hand against me: His Strength is mighty, and his Malice great; and I, alas! weak and unable to withstand his Assaults: But, O thou, who art greater than all Things, send down thy Help from above, and rescue me out of the Jaws of the devouring Lion; save me, and deliver me from the Temptations I am now under. In thee, O Lord, have I put my Trust, O let me never be put to Confusion; and however thou mayest think fit to make Trial of my Love and Obedience, yet suffer me not, I beseech thee, to be tempted above what I am able to bear; but make me a Way to escape, that I may not sin against thee.

Lord, I have no Strength of my own, but all my Hope, and all my Dependence, is in thy Almighty Power and Goodness; thou art the Rock of Ages, and the Help of all that put their Trust in thee: I know thy Grace is sufficient for me: O deny it not then to thy Servant, who now needs it, and most earnestly desires it; and though I am not worthy of the least of all thy Mercies, yet, O merciful Father, have Compassion on me, and help me that I may not be  
vanquished

vanquished in this Time of Trial and Temptation.

To this End, O Lord, make me seriously to consider the great Folly and Danger of Sin; that all its Pleasures are short and momentary, but its Punishment endless and intolerable; that no Satisfactions can compare with the Joys of a good Conscience, nor any Trouble like that of a wounded Spirit: Convince me powerfully, O my God, how terrible a Thing it is to fall under thy Displeasure; that what I am now tempted to is hateful in thy Sight, a direct Contradiction to thy Will, a Breach of my Baptismal Engagements; and how pleasant soever it may now appear, yet that there will come a Time, when this and all other the Allurements of this World will appear vain and contemptible; a Time when all Workers of Iniquity shall perish; when they shall call upon the Mountains and Rocks to fall on them, and to hide them from the Face of him that sitteth on the Throne, and from the Wrath of the Lamb; and when a Crown of Righteousness shall be given to them who have fought the good Fight, and kept the Faith.

O let me be so fully persuaded of the  
T Truth



Truth of these Things, that I may turn away my Ears from the deceitful Tempter, and resolve to have no Fellowship with the unfruitful Works of Darkness: let me resist the first Motions of Sin in my Mind, and fly from the Company and Conversation of those that would seduce me to Evil, and betake myself to those Means which Reason and Religion, and the Dictates of thy Holy Spirit, shall instruct me are proper to subdue the Temptations I am now under: And, Oh! let the mighty Power of thy Grace animate my Courage, and strengthen my Faith, that nothing may stop me in my Christian Warfare; but that fighting manfully under Christ's Banner, against the World, the Flesh and the Devil, I may at last triumph with him in his heavenly Kingdom, where there shall be no more Conflict with Sin, but I shall love and praise thee throughout all Ages. *Amen.*

*A Prayer for a Person under Doubts of the Lawfulness of any Action.*

○ LORD God, thou art Light, and in thee is no Darkness at all; thou art the Instructor of the Ignorant, the Light of those that are in Darkness and Error, and  
the

the Fountain of all Wisdom, and Knowledge, and Truth! I desire above all Things to please thee, and to do thy Will; and it is a Trouble and Grief to me to consider that I have so often acted contrary to it; O that I may never do so again, that I may never more turn aside to the dark Paths of Sin and Folly! O give me a wise and understanding Spirit, that I may know my Duty, and a Heart fully bent and determined to practise it.

More particularly, O Lord, I address myself to thee at this Time to enlighten my Understanding, and inform my unsettled Judgment, how to determine safely in the Matter, which at present I know not how to act in. Show thou me the Way that I should walk in, and leave me not to the Weakness of my own Reasoning, which without thy enlightening Grace will lead me into the Ways of Error and Confusion.

Give me, O Lord, I beseech thee, such an honest and upright Heart, that nothing in the World may be ever able to seduce me from my Integrity. Let not the Example of a Multitude persuade me to do Evil, nor the most powerful Allurements of Riches, Honour, or any other worldly Advantage, turn me aside from thy Command-

ments; but convince me more and more, how little it will profit me to gain the whole World, and lose my own Soul; that being possessed with an awful Fear of thy Displeasure, I may never dare to do any Thing but what thou approvest, and of which I may be able to give a comfortable Account at the great Day of the Lord Jesus.

Direct me, O my God, to those Means which will inform my Understanding, and satisfy my Doubts; and if it should be my Misfortune, after all my Enquiries, to fall into any unwilling Error and Mistake, O Lord, lay it not to my Charge, nor let it ever provoke thy Anger against me.

But, O Lord, if it is thy good Pleasure, that I should still remain under Doubts, give me Grace, I beseech thee, to submit to thy Will, and to wait with Patience, till thou see'st fit to instruct me better: and whatever Advantages as to this World, I may lose by it, yet let me still retain my Innocence, and have the Comfort and Support of a good Conscience. Suffer me not to be so regardless of my eternal Interest, as for the Sake of any temporal Advantage, to forfeit thy Favour, which is better than all the Enjoyments of this World.

O Lord, I leave myself in thy Hands;  
and

and I most humbly beseech thee to carry me through this and all other Difficulties, and bring me to that blessed Place of Rest and Peace, where I shall be out of all Temptation, and Danger of offending thee, and where I shall love and praise thee throughout all Ages.

Grant this, O merciful Father, for the Sake, and through the Merits of my dear Redeemer Jesus Christ. *Amen.*

*A Thanksgiving for Deliverance from any Trouble or Affliction either in Body or Mind.*

O MY God, infinite in Goodness: I thy unworthy Servant, who have so deeply tasted of thy Fatherly Love, desire with a grateful Heart to speak of thy Bounty and Loving kindness towards me. I adore, and bless, and praise thy Holy Name, for all thy Mercies both spiritual and temporal, from Time to Time bestowed upon me; particularly, O Lord, I admire thy Goodness for delivering me from *This is to be al-*  
[those bodily Afflictions, Trou-tered according to  
bles of Mind, or State of Po-*the particular Case.*  
verty, &c.] wherewith I have lately been exercised. Thou, O Lord, hast perfected thy

thy Strength in my Weakness : Thou hast graciously heard my Prayer ; thou hast considered my Trouble, and known my Soul in Adversity : Therefore will I praise the Lord so long as I live ; so long as I have any Being, I will give Thanks unto my God.

And I beseech thee, O my God, let the due Remembrance of thy Mercies so thoroughly affect my Soul, that I may be ashamed as well as afraid to offend thee ; that the Remainder of my Life may be dedicated to the Service of my God, who hath dealt so bountifully with me. Make me to place my chiefest Joy and Satisfaction in running the Ways of thy Commandments, now thou hast set my Heart at Liberty.

And, O Lord, I beseech thee to pity and relieve all those who now labour under the like Difficulties, from which thou hast graciously delivered thy Servant, or any other Adversity. Give them Patience and Comfort under their Afflictions, and such a reasonable Trust and Confidence in thee, as may be well-pleasing in thy Sight, that they may not be ashamed of their Hopes ; and in thy good Time deliver them from all their Troubles : And let thy Goodness

ness excite me to help such as I know in any Difficulty, according as I am able; that we may all praise thy holy Name, and speak of all thy marvellous Loving-kindnesses, and glorify thee by walking before thee in Holiness and Righteousness all our Days; that at last we may be admitted to the Glory of thy Kingdom, through the Merits and Mediation of our Saviour, to sing Praises and Hallelujahs to thee, and to the Lamb for ever and ever. *Amen.*

*A Prayer upon any Festival that relates to our Saviour.*

I. O MOST Gracious God, I acknowledge with all Joy and Thankfulness, thy great Goodness manifested to the Children of Men in the wonderful Work of our Redemption. I adore thy infinite Love and Compassion which took Pity upon us, when we had lost and ruined ourselves, and didst send thy only-begotten Son into the World, that we might live through him. This Day, O Lord, gives me a happy Opportunity of remembering thy special and extraordinary Kindness to thy unworthy Creatures, which calls for my highest and exalted Praises, to be joined with those of

the blessed Company above, who are never weary of giving Honour, Glory, Blessing, and Thanksgiving to thee, not only in their own Behalf, but even for thy wonderful Goodness to the Children of Men. Praise the Lord, therefore, O my Soul; and all that is within me, praise his holy Name.

Impress, O Lord, upon my Mind, such a Sense of what my dearest Saviour has done for me, that I may celebrate all the Mysteries of my Redemption, especially that which thy Church this Day suggests to my Remembrance, with profound Humility, with exalted Thoughts of thine ineffable Goodness, and with most thankful Acknowledgements of thy great Love demonstrated to the Sons of Men; that my Heart and Life being truly affected and influenced by the Power of them in this World, I may, through thine infinite Mercy, receive the eternal Benefit of them in the World to come, where thou, O Lord, livest and reignest with the Son, and Holy Ghost, one God, World without End.  
*Amen.*

II. Blessed Jesus, I adore with all Humility thine infinite Condescension in being made Man, in quitting the Mansions of Glory, to take upon thee the Form of a  
Servant,

Servant, and in submitting to the lowest Condition of human Life, in order to relieve our Misery, and to guide us in the Way to everlasting Life; grant that I may cheerfully submit to the meanest Offices for the Good and Benefit of my Fellow-Christians, and that I may be content, and resigned under all the most afflicting Circumstances of Life, which the wise Providence of God shall think fit to lay upon me.

Blessed be thy Goodness, O my Saviour, in suffering thyself to be circumcised, and in being obedient to the Law for Man, whereby, in order to fulfil the Will of God, thou didst take upon thee the Form of a Servant. Grant me the true Circumcision of the Spirit, that my Heart and all my Members being mortified from all worldly and carnal Lusts, I may in all Things obey thy blessed Will, and after thy Example, be readier to sacrifice my Reputation, than neglect my Duty.

Adored be thy Mercy, O blessed Jesus, in communicating the glad Tidings of thine Appearance in the World to the People of *Israel*; by the Ministration of Angels; and in revealing the joyful News to the *Gentiles* by a bright and unusual Star;



that the harmonious Sound of the Gospel has reached this Land of my Nativity. Oh! may I always value such an inestimable Benefit, by walking as a Child of the Light, and by compassionating and relieving, to the utmost of my Power, the Miseries of those that still sit in Darkness.

How can I sufficiently praise thee, O blessed Jesus, for thy glorious Resurrection, whereby thou hast made known the Power of thy Divinity, and proved thyself to be the true Messias? Grant that thy Victory over the Grave may strengthen me against the Fear of Death, that I may look upon it as a Deliverance from Sin and Sorrow, and as a Passage to a happy Eternity; and that the infinite Value of thy Sufferings may support me under the Sense of those many Follies, which I heartily repent of.

I rejoice, O blessed Jesus, in thy triumphant Ascension, when thou didst open the Kingdom of Heaven to all Believers, and didst sit down at the Right Hand of thy Father, adored by Angels, and interceding for Sinners. Oh! wean my Mind from the Vanities of this World, and place my Affections entirely on Things above: that I may spend the remaining Part of my Life to secure an eternal Inheritance. *Amen.*

*A Prayer*

*A Prayer on any Saint's Day.*

O LORD God, precious in thy Sight is the Death of thy Saints and Martyrs, because they have had the great Happiness to give thee the utmost Testimony of their unfeigned Love and Affection. Precious to themselves, O Lord, is the Death of thy Saints; because as they have been Partakers of Christ's Sufferings, so when his Glory shall appear, they shall be made glad with exceeding Joy. Let their Death be always precious, O Lord, in thy Sight; because their Example has convinced me of the Possibility of serving thee under the greatest Difficulties, and animates my Endeavours with the Prospect of their happy Success.

I bless and praise thy holy Name, for all the Apostles, Saints, and Martyrs, departed this Life in thy Faith and Fear. I congratulate their Victories over the World, who overcame themselves, and led in Triumph their own Passions. I commemorate with all Thankfulness their heroic Piety, and who served the Lord in Hunger and Thirst, in Prison and Chains, on Racks and in Torture, and who undauntedly encountered Death armed with

*A Prayer for Chastity.*

GREAT and glorious Lord God: Thou art a Being of infinite Holiness, and unspotted Purity, and hast declared thy Hatred and abhorrence of all Impurity and Uncleanness. I present myself before thee at this Time, beseeching thee to give me a Heart full of Sorrow and Concern, for that the Temper and Disposition of my Mind are so opposite and contrary to thee, and that I am so far from that Purity and Holiness which thou requirest, and which is necessary to make me meet to relish and partake of the Joys and Delights of thy Kingdom.

*This is to be used  
by such whose Case  
requires it.*

[“ I come unto thee to  
“ beg Relief and Assistance  
“ from thee, and to beseech  
“ thee, for the Sake of thy dear Son, to  
“ pardon and forgive all the impure and  
“ wicked Thoughts, Desires, and Purpo-  
“ ses, which I have ever entertained in my  
“ Mind, and all the immodest and un-  
“ chaste Behaviour and Actions of my  
“ Life. And, O merciful God, I likewise  
“ implore Pardon and Forgiveness for all  
“ who have tempted me, or have been  
“ tempted

*A Prayer at our first entrance into the Church.*

LORD, I am now in thy House ; assist, I pray thee, and accept of my Services. Enable me and all who may this Day meet in thy Name, to worship thee in Spirit and in Truth. Let thy Holy Spirit help our Infirmities, and dispose our Hearts to Seriousness, Attention and Devotion ; and grant that we may improve this Opportunity, to the Honour of thy holy Name, and the Benefits of our Souls, through Jesus Christ our Saviour. *Amen.*

*A Prayer at Church after the Service is ended.*

BLESSED be thy Name, O Lord, for this Opportunity of attending thee in thy House and Service.

Grant that I, and all that profess thy Name, may be doers of thy Word, and not Hearers only : Pardon our Wanderings and Imperfections, and accept both us and our Services, through our only Mediator Jesus Christ. *Amen.*

*A Prayer*

judged and condemned by thee, and that no unclean Person shall enter into thy Kingdom, and that for the Sake of these Things, the Wrath of God, cometh upon the Children of Disobedienc.

And that I may obtain the Grace of Chastity, make me, O God, careful and diligent in the Use of those Means that are necessary to this End. I know, Lord, that Purity is thy Gift; but I know likewise, that thou wilt not bestow it on such as be slothful and negligent, and will not use the Means which thou hast appointed for the Attainment of it. Let me be diligent and industrious in the Place and Station wherein thy Providence has set me, considering that Idleness is the Occasion of Impurity. Teach me to keep a strict Guard over my Senses, to refrain from all evil and corrupt Communication; and grant that my Speech may be such, as may minister to the edification of those with whom I converse. Teach me to be sober in my Attire, moderate in my Diet, temperate in the Use of all Things; prudent in the choice of my Company, disposed to practise the necessary Duties of Mortification and Self-denial, watchful over my

OWN

own Heart, stifling and suppressing the very first Motions to Impurity.

Let me abstain from seeing all such Sights, and refrain from reading all such Books, as are apt to excite in me any Loose-ness or Levity of Spirit, and let me be constant and diligent in reading and meditating on the Holy Scriptures, which are apt to cleanse the Heart, and to excite pious Affections in my Soul.

Make me mindful of the Dignity and Holiness of my Profession, and to remember that if any one defile the Temple of God, him will God destroy.

Give me a just Esteem and Value for the honourable Estate of Marriage, which thou hast ordained as a Remedy against Fornication; and grant that (when I enter into it) I may never abuse it, by allowing myself such Liberties as are inconsistent with the Purity of the Christian Religion.

Grant that my Soul and Body may be preserved pure and undefiled, that glorifying thee in my Body, and in my Spirit now, I may hereafter be glorified by thee.

Give me a firm Faith in thy Power for the subduing all Impurity, and whatever is contrary to thy blessed Will, in my Soul.

Let no Discouragements keep me from presenting

senting frequent and fervent Petitions to thee for this excellent and necessary Gift in the Name of our great Mediator Jesus Christ, to whom with thee, and the Holy Ghost, be all Honour and Glory, Thanksgiving and Praise, now and for ever. *Amen.*

*A Prayer for Submission to the Will of God,  
and for Contentment.*

I. O ALMIGHTY and All-wise God, the Creator, Disposer, and Governor of all Things; from thee I have my Being, and of thy Fulness I have all that I possess and enjoy. O God, grant that I may always adore and reverence thee as the supreme Object of my Love, my Fear, my Hope, and my Trust; and that I may render thee all those religious and devout Affections, which are due to thee my Maker and Sovereign Lord.

II. Whatever thou pleasest, that dost thou in Heaven and in Earth; from thee cometh every good and perfect Gift, neither is there any Evil that cometh, that thou hast not appointed; thou makest poor, and makest rich; thou bringest low, and liftest up; grant, therefore, I may reverence and  
acknow-

acknowledge thy Providence in every Thing that befalls me, and from thence adore thy Goodness, and acknowledge thy Justice, and pay all humble Submission to thy Sovereign Will and Pleasure, out of a firm Persuasion of thy infinite Wisdom and Goodness.

III. O God who in thy Wisdom hast ordained the several Orders and Degrees, the several different States and Conditions of Men in this World; grant me full Contentment of Mind in that State thou hast been pleased to place me, and Humility to acquiesce in thy Disposal of me, and Grace carefully and faithfully to Discharge those Duties it requires of me. Grant me Patience under all Losses and Disappointments, and remove all Repining and Envy far from me.

IV. O God, I am thy Creature; my entire Dependence is on thee; grant that therefore my Faith, my Hope and my Trust may always be in thee, and that my Hope and my Trust may not be in vain; and grant I may always fear and obey thee, for then thou hast promised thou wilt never leave me nor forsake me. I will therefore take no anxious Thought for my Life, what I shall eat, or what I shall drink, or wherewithal I shall be clothed, (as a Gen-  
tile



tile that knows thee not) seeing thou knowest I have need of all these Things, and that if I seek thy Righteousness, all these Things shall be added unto me, out of thy great Bounty and Fulness. Nor will I be dismayed at any Calamity thou in thy wise Providence shalt order for me, seeing all Things shall work together for Good to them that love and fear thee.

V. Take from me all Sorrow, that the Love of worldly Things may at any Time raise in me, from my unsuccessful Hopes and Designs in this World, or from any Evils or Calamities of this Life. Let me not hereafter wish for Prosperity, for Health, or Life; but with the Prospect of spending them in thee, with thee, and for thy Glory. I pray not that thou wouldest give me either Prosperity or Adversity, Health or Sicknes, Life or Death; but that thou wouldest dispose my Prosperity and my Adversity, my Health, my Sicknes, my Life, and my Death, for thy Glory, and for my own eternal Welfare. Thou alone knowest what is most expedient for me; thou art my Sovereign Master and Lord, guide and govern me at thy Pleasure; give me, or take from me, as seemest best to thy Providence, and in all Things conform

from my Will to thine. And grant that with an humble Submission and holy Confidence, I may equally reverence and adore the most different Events which thou shalt accomplish in me.

VI. O God, grant that I may with a constant Evenness of Spirit embrace all thy Disposals, forasmuch as I know not what to ask, and cannot desire absolutely one Event rather than another without Presumption, and without making myself the Judge of all that Train of future Things which thy Wisdom has so justly concealed from my View. I know, O Lord, my whole Knowledge may be reduced to this one Point; That it is Good to obey thee, and Evil to offend thee. After this, I know not what is best or worst among all Things. I know not what is most profitable for me, Health, or Sicknes, Riches, or Poverty, any Condition, any Circumstances of this World; such a Judgment surpasseth the Force and Sagacity of Man, and lies hid amongst the Secrets of thy good Providence; which I will reverence and adore, and humbly submit to, but will never attempt to trace, or penetrate into, or dispute and murmur against. Finally, O my God, I commit my Life, and the dearest Concerns that attend it,

it, to thy Disposal, in the Name of Jesus Christ my Saviour, beseeching thee, for his Sake, by such Ways and Means as thou seeest fit, to bring me to Life Eternal. *Amen.*

*A Prayer for a holy and happy Death.*

O ETERNAL and holy Jesus ; who by thy Death hast overcome Death, and by thy Passion hast taken out its Sting and made it an Entrance into everlasting Life : Help me so to order my Conversation in the World, so to govern my Spirit, and lead my Life, that I may die in Comfort and Safety. Let not my Death be in any Sense unprovided, nor untimely.

Grant that in the Time of my Sicknes, I may not be left without the Assistance of a spiritual Guide, nor be destitute of the Comfort of receiving the blessed Sacrament.

Let me finish my Course with Patience, and Resignation of my own Will and Desires ; with a firm Faith, and well-grounded Hope ; with a true and sincere Repentance, and great Degrees of Love towards thee my God, and Charity to all the World : And whenever it shall please thee to call me out of this vain and wicked World, grant that I may die the Death of the Righteous ;

Righteous ; having first discharged all my Obligations of Justice, leaving none miserable and unprovided at my Departure.

And when the appointed Time of my Change comes; grant, O Lord, that I may receive it not as a Curse, but a Deliverance ; as a Rest from all my Labours, without Trouble and without Sin. O remember not against me my manifold Follies ; but let them all be done away by thy Mercy, and my blessed Saviour's Merits.

Support me, O good God, in my last Agonies, and as my Strength decays, let my Pains wear off ; and when my Strength fails, let not my Faith fail ; even in Death enable me to trust in thee.

Deliver me from all violent Disorders of a troubled Fancy, and defend me against all Delusions of my Ghostly Enemy ; O let him not be able to disturb or terrify me, or any Way prevail against me. And when my Death approaches, give thy holy Angels Charge to stand about me, to guard and receive my poor Soul at my Departure, and to conduct and carry it to the blessed Regions of Rest and Peace, there to wait for thy Coming, and then to partake of the Glories of thy Kingdom, O Eternal and Holy Jesus. *Amen.*

*A devout*

*A devout Prayer that may be used at any Time.*

I. O MY God! infinite in Goodness and boundless in Mercy to all who love and obey thee; grant me Grace, I beseech thee, to love thee with all my Heart, with all my Soul, and with all my Strength, and for thy Sake to love all Men as myself: Give me a charitable Opinion of them all, whether Friends or Enemies; suffer me not rashly to judge or contemn any Person of what State or Condition soever, and if it be my own Lot to be despised and rejected by others, teach me therewith to be content.

Grant that I may never study to please Men in any Thing, whereby I may be in Danger of Displeasing thee; and that it may always be my chief and only Desire, to promote thy Honour, and to fulfil in all Things thy most holy Will.

Give me Grace, O heavenly Father, to be entirely submissive and contented under all the Afflictions, Disappointments, and Sufferings, which it is thy Pleasure I should endure, and which thy Wisdom shall judge proper and useful to advance me towards thee. And grant that by every Tribulation  
and

and Adversity which may befall me, whether directly from thy Hand, or from Men, as thy Instruments, I may be weaned from the World; and more closely united to thee.

O heavenly Father, I beseech thee, by the Merits and Death of thy Son, to give me Grace, to have thee always before my Eyes; and with an holy Fear seriously to consider the Hour of my Death, which is so uncertain; the Shortness of my Life, of which, alas! I have so unprofitably, for Trifles, already lost so great a Part; the Day of Judgment, which is so awful to the Good, and so terrible to the Wicked; and upon the infinite and eternal Punishments which shall then be inflicted upon impenitent Sinners.

And finally grant, O infinite Bounty, that I may never seek or find Peace or Pleasure in any Thing without thyself; and that thy Will may be the Rule of my Conduct and of all my Actions in this World, and thou thyself my eternal Bliss and Happiness in that which is to come.

II. O most gracious Saviour! keep me from presuming on my own Sufficiency; from relying on my own Actions, and on my own Conduct. Grant that I may not trust in any Thing, but in thee alone, and in thy all-sufficient Merits, that all my

Hope, and all my Confidence may be in them; yet so as never to make me neglect any Opportunity of performing that which thy Grace hath enabled me to do.

Fill my Heart, O blessed Jesus! with a lively Sense of thy divine Love; and deliver me from all the Inclinations of impure and deceitful Self-Love. Raise my Desires, enlighten mine Eyes, and touch my Soul, in order to give me the true Knowledge and Sense of thy Love, of thy Mercies, of thy Wisdom, and of thy Power: As also of my own Nothingness; of my Darkness and Unfaithfulness; of my Folly and Wickedness; of my Misery and of my Weakness.

O dearest Redeemer! Grant I may never lose the Memory of thy Passion and Death, but may always have Recourse to thy Merits and Sufferings, as to an assured Refuge, and as a blessed Means of Reconciliation to my offended God; and that I may look on thy Wounds, as an effectual Remedy to cure all the Defilements and Corruptions of my sinful Nature.

O Prince of Love! fill me so with thy Divine Love, that for the Sake thereof all Toil and Travel, all Dangers and Difficulties may be sweet and easy to me; and that in Comparison of thy sacred Love, I may look upon all the Creatures, all their Com-  
forts,

forts, all their Joys, and all their Recreations, as mean and contemptible; that if at any Time thy infinite Wiſdom ſhall think fit to withdraw them from me, I may feel as great Chearfulneſs in ſubmitting to the Want of them, as I have ſometimes found Reluctancy to be deprived of them. *Amen.*

*A Prayer in ſtormy and tempeſtuouſ Weather, as great Thunder, Lightning, &c.*

O GREAT and glorious God, who makeſt the *Thunder*, and cauſeſt the *Vapours* to aſcend from the Ends of the Earth; thou ſendeſt forth thy Commandment upon the Earth, and thy Word runneth very ſwiftly: thou makeſt *Lightnings* for the *Rain*, and bringeſt the *Wind* out of thy *Treſuries*. Thou giveſt *Snow* like Wool, thou ſcattereſt the *Hoar-froſt* like Aſhes, and caſteth forth thy *Ice* like Morſels. *Fire* and *Hail*, *Snow* and *Vapours*, and the *ſtormy Wind* fulfil thy Word. How wonderful art thou in thy Works, and terrible in thy Doings, towards the Children of Men!

O deliver us from our juſt Fears and uneaſy Apprehenſions, and in Mercy cauſe the *threatening Deſtruction* to paſs over us. Grant that the preſent Storm may not be a *Messenger* of thy *Judgment*, and an *Exc-*



*cutioner* of thy Wrath only, but a Means to cool and refresh, and cleanse the Air, and make the Earth fruitful. O shut not thy merciful Ear to our Prayers; but save and deliver us for thy Mercy's Sake, who now apply to thee in this Time of our Distress.

We know, O Lord, that thy Judgments are just, and that our Sins have deserved much greater Punishment than those we now fear; for we have broken thy Covenant, disobeyed thy Commandments, and provoked thee to be angry with us; but we are heartily sorry for our Offences, we repent and turn to thee; do thou, O God, increase our Repentance! O let that full, perfect, and sufficient Sacrifice, which thy beloved Son offered up upon the Cross, atone and make Satisfaction for our Sins.

Suffer us not, O Lord, to forget thee; but awaken us out of all carnal Security, and from the Sleep and Death of Sin. Let not the Impressions of thy Power, which the *Noise* and *Shaking* of the impending *Storm* hath made upon us, soon wear off. And since the *dreadful Commotions* it occasions are now *so terrible*, help us to consider how much more *astonishing* it will be to see the *Heavens on Fire*, and the *Element* melt with fervent Heat; and the *Earth*,  
and

and the Works that are therein, be burnt up. Do thou so effectually touch our Hearts, and incline our Wills by the powerful Operations of thy Spirit, that no Excuses may prevail with us to defer our Preparations against that Time, nor delay to provide a Place of Retreat and Security.

Let such Thoughts sink deep into our Minds, that we may valiantly fight under the Captain of our Salvation, Christ Jesus, and bravely resist, and conquer all the *Temptations* and *Allurements* of the World, the Flesh, and the Devil.

Let them deter us from every evil Work, and make us effectually to consider, what Manner of Persons we ought to be in all holy Conversation, and Godliness. Grant this, O God, for the Sake of Jesus Christ, our only Mediator and Advocate. *Amen.*

*A Prayer for Rain.*

O GOD, who didst promise to give thy People Rain in due Season, if they should walk in thy Statutes, and keep thy Commandments, and do them, that the Land might yield her Increase, and the Trees of the Field their Fruits; and by thy Son Jesus Christ hast promised as an En-

couragement to all them who in the first Place seek thy Kingdom, and the Righteousness requisite to bring us to the Enjoyment thereof, all Things necessary to their bodily Sustenance; I beseech thee, in this Time of our Distress, to send us such moderate Rain and Showers, that we may receive the Fruits of the Earth in due Season. I confess, O Lord, our Unworthiness of this Mercy, and that thou mightest justly make the Heavens over us as Brass, and the Rain of our Land Dust: But I humbly pray thee to pardon our Sins, and in the Midst of Judgment to remember Mercy; and to cause the Rain to come down in due Season, that the Grass may grow for the Cattle, and Herbs and Fruit for the Service of Men; and that the Poor may eat and be satisfied, and praise the Lord for his Bounty and Loving-Kindness. And whatever Blessings thou shalt bestow upon us, give us Grace to use them to thy Honour and our own Comfort. Keep us from murmuring and repining at thy Dealings with us; and let all thy Dispensations be received with Resignation and Thankfulness, and bring us in the End to thy heavenly Kingdom, through Jesus Christ our Mediator and Redeemer. *Amen.*

*A Prayer*

*A Prayer for Fair Weather.*

I ACKNOWLEDGE, O Lord, the Justice of thy Providence in the immoderate Rain thou hast been pleased to send upon the Earth. We have been unmindful of thee, who hast so bountifully provided for us. We have abused thy Blessings: so that thou may'st justly turn our Plenty into Scarceness. But I humbly beseech thee to put a Stop to those Rains, which have fallen in such Abundance, and to send us such Weather, that we may receive the Fruits of the Earth in due Season. Preserve our Cattle from being destroyed by excessive Floods. Grant that the Ground may yield its Increase, to the Joy and Comfort of thy humble Servants. Keep us from abusing thy Blessings by Riot and Intemperance, and grant that we may use them with Sobriety and Thankfulness, being bountiful and charitable to those that are in Want. Awaken in us, O God, a diligent Concern, not only for the Meat which perisheth, but for thy Grace, which may nourish our Souls to eternal Life, through Jesus Christ our only Mediator and Advocate. *Amen.*

*A Prayer for a Prisoner for Debt.*

ALMIGHTY God, just and holy in all the Dispensations of thy Providence to the Children of Men; the Difficulties and Sorrows I labour under in this close Confinement, are perfectly known to thee, who dost succour the Miserable, and help the Friendless. O Lord, I most sorrowfully confess, that I have deserved to suffer much greater Punishments, and to feel the Severities of thy Wrath and Displeasure. For I have abused my Liberty, and neglected my Duty. I have gone contrary to thy holy Will, and refused to obey thy wise and righteous Laws. I do therefore most humbly desire to submit to thy all-wise Disposal, and patiently to wait for that Time, which thou shalt think best for my Enlargement. Let me receive this melancholy Restraint, as a just Punishment for my Sins, and grant that others may be warned by my Example.

Let me in these disconsolate Circumstances, have the Comfort and Direction of thy holy Spirit. Assist me, O God, in calling my Ways to Remembrance; in examining into the State of my Soul; in repenting and humbling myself before thee; and

and in reconciling myself to thee my offended God.

Let me highly prize the Holy Scriptures, and follow the Divine Instructions to be learnt from thence. Grant that the Promises and Threatenings therein contained, may powerfully work in my Soul a firm and vigorous Resolution of obeying thee.

Wean my Mind from all carnal and vain Delights; and be thou pleased to suit my Desires to the Straitness and Difficulty of my Circumstances, and give me a perfect Resignation to thy holy Will.

Thou, O God, *lovest Righteousness, and hatest Iniquity*; and thy holy Word makes it a Part of the Character of the Wicked, to *borrow and not to pay again*; let it be therefore my Study and Care to content and satisfy my Creditors to the utmost of my Power. O keep me from all Thoughts of using a Prison to cancel my Debts, and thereby defraud my Creditors of their just Due: for I know that by so doing, I shall entail a Curse on myself and Family: for how can I hope for a Blessing from thee, when I make use of sinful Methods to provide for myself and them?

Touch the Hearts of my Creditors with a Sense of my Misery and Trouble, and dispose them to accept of such Satisfaction

as I am able to make, that I may be discharged out of this miserable Confinement, if it be thy good Pleasure.

And after my Discharge, let thy good Providence direct me to such honest Ways of getting, and so bless me in my lawful Endeavours and Undertakings, that I may be in a Condition to pay them what shall be behind, and fully satisfy their just Demands, knowing that notwithstanding my Discharge, and though I am out of the Reach of human Laws in this Respect, yet my *Duty* and *Obligation* in *Equity* are still the same. But if thou shalt think fit to deny me this Request, do thou, O God, make up their Loss in such Way and Manner as thou pleasest. Hear me, O Lord, for the Sake of thy Son Jesus Christ, our only Mediator and Advocate. *Amen.*

Some of the Considerations proposed to Prisoners for Crimes, may be of Use to Prisoners for Debt, and indeed to all Christians, in order to their making their Peace with God. *Prisoners for Debt* may likewise be assisted in the Examination of their Conscience, by the Office for Self-Examination in the *Second Part* of this Book.

I judge it needless to observe, that though

‘ though the foregoing Prayer be peculiar-  
‘ ly adapted to the Case of *Prisoners for*  
‘ *Debt*, yet it is not intended that they  
‘ should use that only ; no, the rest of the  
‘ Prayers in this Book, or such other as  
‘ they find more *agreeable* to the *Temper*  
‘ of their Minds, or expressive of their  
‘ Wants, are recommended to their Use,  
‘ for which they will not want Leisure,  
‘ and Opportunity.’

Some *Considerations* proper for *Prisoners for*  
*Crimes*, in order to their making their  
*Peace* with GOD, as well before, as after  
*their* Condemnation.

‘ OFTEN lift up your Heart to God,  
‘ and beg of Him, for Christ’s Sake, that  
‘ He will be pleased *in Mercy* to enlighten  
‘ your *Mind*, and soften your Heart, and  
‘ give you a deep Sense of your *miserable*  
‘ *Condition*, till you find yourself more  
‘ concerned for the Salvation of your pre-  
‘ cious and immortal Soul, than for your  
‘ temporal Life.

‘ Consider that our first Parents having  
‘ fallen from God, and corrupted them-  
‘ selves, all who descend from them must  
‘ be corrupt, it being impossible to bring  
‘ a *clean Thing* out of an unclean.



‘ Consider that our *great Business* and  
 ‘ Concern in this World, which we are to  
 ‘ look upon as a *State of Trial*, is to re-  
 ‘ cover out of this *corrupt State*, and to  
 ‘ attain that *Resemblance to God*, after  
 ‘ which Man was created, and without  
 ‘ which it is *impossible to obtain Happiness*  
 ‘ in the Kingdom of Heaven. What an  
 ‘ important Concern then have you to  
 ‘ mind, who have been so far from doing  
 ‘ any Thing in it, that you have made it  
 ‘ more difficult by doing the quite con-  
 ‘ trary.

‘ Consider that it is absolutely necessary  
 ‘ to bring our Wills to a full and entire  
 ‘ Resignation and Conformity to the Will  
 ‘ and Laws of our Creator.

‘ Read over seriously the *Office of Pub-  
 ‘ lick Baptism*, which will instruct you on  
 ‘ what *Terms and Conditions* you were ad-  
 ‘ mitted into Christ’s Church, and to the  
 ‘ Hopes of Mercy and eternal Life, and  
 ‘ consider how you have performed those  
 ‘ Conditions. Read likewise the Exhor-  
 ‘ tation in the Office of *Commination*, or  
 ‘ *denouncing* of God’s Anger and Judg-  
 ‘ ments against Sinners, in the Book of  
 ‘ *Common Prayer*.

‘ Shun *Idleness*, and all *unprofitable Vi-  
 ‘ sits*. Look diligently into the State of  
 ‘ your

‘ your Soul. Humble yourself before God.  
‘ Avoid profane and loose *Company*, and  
‘ be sure never to exceed the *sober* and *tem-*  
‘ *perate Use of Wine* and *strong Liquors*.

‘ Consider the Kindness and Love of  
‘ God in giving his Son, our Saviour Jesus  
‘ Christ, to die for our Sins, and in offer-  
‘ ing *Pardon* and *Salvation* to all true *pe-*  
‘ *nitent Sinners*; that is, to all who for-  
‘ sake their Sins, and turn to God, and do  
‘ Works meet for Repentance; and how  
‘ deservedly they will be condemned who  
‘ refuse this gracious Offer.

‘ Consider that one *necessary Part* of  
‘ *true Repentance* consists in *undoing*, as  
‘ much as in you lies, the *Evil* and *Mis-*  
‘ *chief* you have done. Therefore admo-  
‘ nish all those, as far as you can, with  
‘ whom you have been concerned, to for-  
‘ sake their evil Courses.

‘ Make a full and ample Discovery of all  
‘ wicked *Confederacies* for Robbery, or  
‘ other Mischief that you know of, in order  
‘ to the breaking of them, and bringing  
‘ obstinate and irreclaimable Sinners to  
‘ Punishment, and preventing the Spoiling  
‘ and Robbery of the Innocent. Do not  
‘ call this *dishonourable*; neither ought you  
‘ to account it a betraying your Compa-  
‘ nions, or a Breach of Trust, or of your  
‘ Faith

' Faith. For all such Confederacies being  
 ' *evil* in their own *Nature*, their *Secrets*  
 ' cannot *lawfully* be kept. To *conceal them*  
 ' therefore, is both *dishonest* and *dishonour-*  
 ' *able*; and to discover them, an Act of *Jus-*  
 ' *tice* to human Society, and of *Charity* to  
 ' the Innocent, who by such *Discovery* may  
 ' be preserved from being injured by the  
 ' Wicked engaged in these *Confederacies*,  
 ' which may hereby be broken. Nay, it  
 ' may be the *greatest Charity* that can be  
 ' shewn to the *Guilty* themselves, who may  
 ' be led to *Repentance*, and prevailed with  
 ' to follow an honest Course of Life.

' Another *necessary Part of true Repent-*  
 ' *ance* is *Restitution*, and Satisfaction, as  
 ' far as you are able, to the Persons you  
 ' have robbed; praying heartily to God, to  
 ' make up what is wanting, by his Grace  
 ' and Blessing to them.

' More *particular Directions* to Persons  
 ' under these unhappy Circumstances they  
 ' may receive from those who are so cha-  
 ' ritable as to visit them, and from good  
 ' Books which may be put into their  
 ' Hands; particularly Mr. *Kettlewell's* Of-  
 ' fice for Prisoners, also the Directions for  
 ' Examination, the Prayers, &c. in the  
 ' *Second Part* of this Book may be of Use  
 ' to them in private.' Here follows

*A Prayer*

*A Prayer that may be used with condemned Prisoners by those who visit them.*

O MOST holy and righteous God, we adore the Wisdom and Justice of thy Providence, in bringing these Persons now under Sentence of Death, to suffer such Punishments as their Sins have deserved. Blessed be thy Name, that thou didst not cut them off in the Midst of their Sins, but hast afforded them Time to consider their Condition, and to repent and humble themselves before thee.

If thou, Lord, should'st mark our Transgressions, and deal with us as in Justice thou mightest, who could stand before thee? But there is Mercy with thee, that thou mayest be feared.

Their Sins have found them out, and brought them to Shame and Misery. They are more than they can number, and greater than they can express. Dispose their Hearts to a full and free Confession of their Transgressions, and to make such Satisfaction to their Country, and the Persons they have injured, as they are able.

All our Hope is in thy Mercy, and in the gracious Promises thou hast made to Mankind in thy Son Jesus Christ, who was pleas

pleas'd to suffer Death upon the Cross, to make Satisfaction for all true penitent and returning Sinners. Thou hast assured us, that the *Unrighteous shall not enter into the Kingdom of Heaven*, and that *except we repent we shall all perish*; but thou hast promised too, that if the Wicked forsake his Way, if he grieve and mourn for his Sins, if he hate and forsake them, thou wilt have Mercy upon him. Oh! fill their Souls with Horror and Confusion for their Transgressions. Open their Eyes, that they may see their Guilt, and be sensible of their Danger. And grant, that being turned from their Sins, their Souls may be washed and cleans'd in that Fountain, which thou hast opened for Sin and Uncleanness.

O touch their Hearts with a lively Sense of thy Love and of thy Goodness; and dispose their Minds, by the powerful Assistances of thy Grace, to close with the Offer of Salvation upon those just and reasonable Conditions made to them.

Give them a lively and effectual Faith in thy Son Jesus Christ. And though the Remembrance of their Sins may fill their Souls with Dread and Horror, yet do thou O Lord, convince them, that their Sins are not greater than thy Mercy can pardon, nor greater than the Blood of thy Son can make Satisfaction

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Satisfaction for, if they repent and turn unto thee.

Woe is me, vile and wretched Sinner that I am, may each of them say, in that I have so foolishly and wickedly departed from thee; having broken thy Covenant, the Covenant of my Baptism; having renounced the Happiness and Pleasure of serving thee, to serve my greatest Enemy, who seeks my Destruction. But I repent, O my God, do thou increase my Repentance.

O possess their Souls with such a deep Sense of their Guilt, that they may mourn for their Sins! O give them an Interest in the Merits and Sufferings of Jesus, and such broken and contrite Hearts as thou wilt not despise.

Grant that the miserable Circumstances, into which they have plunged themselves, by their Sins, may be an effectual Warning to deter others from following wicked Courses; and that the Hardships they endure may, through the Riches of thy Grace, be an Occasion of converting their Souls, and a Means of completing their Repentance, and setting forward their Salvation. To this End, we pray thee, O merciful and gracious God, that their Sorrow may be that *Godly Sorrow which worketh Repentance*

*ance unto Salvation not to be repented of;* that they may sorrow not only for the Shame and Punishment they have brought upon themselves in this World; but for their having offended thee, and resisted and grieved thy Holy Spirit; and for that they have forsaken thee, and gone contrary to thy Holy Laws, which are necessary to their Happiness.

O God, prepare them for, and support them under the deserved Punishment they are shortly to suffer. May they have all their Punishment in this Life: and deliver them from Shame and everlasting Contempt. Be thou graciously pleased to glorify thy Mercy in their Salvation, and not thy Justice in their everlasting Destruction and Condemnation. O give them Hope in their Death, and a Portion in thy Heavenly Kingdom.

O Lord, hear, O Lord, help, O Lord, have Mercy, for the Sake of thy Son Jesus Christ, who came into the World to save Sinners; in the fullest Sense of whose Words we pray to be heard for ourselves and for all Mankind.

*Our Father, &c.*

*Another*

*Another Prayer that may be used with condemned Prisoners.*

ALMIGHTY and ever blessed God, the Creator of Heaven and Earth, and of all Things visible and invisible; thou art the Sovereign Ruler and Judge of the World, whose wise and righteous Laws all Mankind are bound to obey, and at whose dreadful Tribunal all must be accountable; — Thou art a Being of infinite Purity and Holiness with whom no Iniquity can dwell, nor wilt thou behold Sin with the least Allowance or Approbation in any of thy Creatures; So that, O Lord, we have just Cause to blush and be ashamed at the Remembrance of our Folly, and to be afraid of thy terrible Indignation for our great and manifold Offences.

Blessed be thy Name, that poor Sinners are not for ever banished from thee, but have Leave to return to the Lord their God by true Repentance and humble Prayer.

We admire and adore the Riches of thy Grace, that thou hast sent thy dear Son into the World to be a Mediator between thyself and us, who out of his great Love and Compassion to Mankind has laid down his Life, and shed his most precious Blood to  
make



make Atonement for our Sins, and to obtain Pardon and Forgiveness for all such as by true Faith, and sincere Repentance, return to God, and their Duty.

From the holy Scriptures we learn, that thou art a God delighting in Mercy, and through the Merits and Mediation of thy dear Son our Saviour art pleased to hear and accept the Prayers which are put up at the Throne of thy Grace; in his most prevailing Name, we therefore pray for all Mankind, that thy Way may be known upon Earth, and thy saving Health unto all Nations: We pray thee to have Mercy on the Ignorant, and grant them the Means and Opportunity of knowing their Duty; shew Mercy to the Wicked, convince them of their Sin and Danger, and grant them Repentance unto Life.

Have Mercy, we beseech thee, O good and gracious God, upon all that are in Affliction and Trouble, and sanctify the Miseries of the Body to the good of the Soul.

O God, who desirest not the Death of a Sinner, but rather that he should be converted and live, shew Pity to all who neither pity nor pray for themselves. Grant that they may seriously consider their miserable Condition, before all Opportunities of being  
reconciled

reconciled to thee be removed far, far from them.

With the Eyes of thy tender Compassion look down on all those who are deprived of Liberty, and suffer the Calamities and Hardships of Imprisonment: Pity their Distress, raise them up Friends, and send them Relief; and grant that their Adversity may lead them into a serious Consideration of their Ways, and prove a happy Means of their Salvation.

Especially, we entreat thee, O Lord, to regard in the Multitude of thy Mercies, these poor Creatures, whose Sins have brought them to Shame, and their Transgression of thine and their Country's Laws has procured the Sentence of Death to be passed upon them. Righteous art thou in all thy Ways, and just are all thy Judgments; who hast appointed that Shame and Punishment shall be the Fruit of Wickedness, and ordained Death to be the Wages of Sin:—Yet, O Lord, in the Midst of Judgment remember Mercy, and though their Bodies perish, let their Souls be saved. Let them not endure, we beseech thee, the Flames of Hell, and everlasting Torments of the Damned in the other World, though they may suffer the Stroke of Justice in this.

To which End be thou pleased, O Foun-

tain of Grace, and Author of all Good, powerfully to affect their Consciences with a deep Sense of their Guilt, and awful Apprehension of the Vengeance they have deserved. Help them to consider, in this Time of their Adversity, all the Evil of their Ways, to reflect upon and call to mind all their past Offences.

Grant them true Contrition and Humiliation, and endue them with that godly Sorrow, which worketh Repentance unto Life never to be repented of. Help them to remember thy exceeding Patience and Long-Suffering, that they are hitherto spared, to the Intent they might have Space and Encouragement to repent of their Sins and amend their Lives: Whereas hadst thou been strict to mark their Iniquities, and severe to punish, they might have been struck dead in the Act of Sin, and plunged in a Moment into those dreadful Torments, *which are prepared for the Devil and his Angels*, and are appointed for ungodly Men in the invisible World. Cause them to admire this divine Goodness, and to mourn that they have so heinously abused it.

May they think not only of those particular Crimes, which brought them to this Place, and this sad Condition; but of all those Steps, which led them on to, and

prepared them for, this Ruin. And let their Spirits be humbled for that they have dishonoured the Lord their God, and abused themselves by Swearing and Cursing, Drunkenness and Sabbath-breaking, and by the general Course of a sensual and wicked Life ; that they have turned their Backs upon thy Worship and Service, giving themselves up to Ungodliness and worldly Lusts.

For all these Things may they mourn and grieve with unfeigned Sorrow and penitential Tears, if peradventure the Lord will yet have Mercy upon them—and grant, O Gracious God, that their Grief may not be so much for the Misery they endure at present, and the shameful Death they are shortly to suffer, as for the Greatness of their Guilt, and the dangerous State of their precious Souls ; may they be infinitely more concerned about the Soul that never dies, than about the frail corruptible Body.

Help them sincerely, and from the Heart, to forgive their Prosecutors, and such as bore Witness against them ; to be in perfect Charity with all Men, and not repine at the Instruments, but own the Justice of Heaven.

Enable them with due Patience and Submission, to endure what they have brought upon themselves, not complaining and murmuring,

muring, but readily acknowledging, that while they are out of Hell, their Punishment is less than they have deserved. ●

May they not harden their Hearts, or endeavour either to conceal or lessen any Part of their Crimes, but readily and fully confess the whole Truth. And if they all or either of them have been privy to any other Wickedness, which has hitherto been concealed, may they now evidence the Sincerity of their Repentance, by discovering any such Wickedness, and detecting their Companions therein. Thus we pray that their Repentance may be true and genuine, and such as shall be accepted to eternal Salvation.

† And since, blessed be thy Name, O God, thou art infinitely gracious and merciful, ready to receive the returning Prodigal, and to pardon the Sinner, which truly repents of and forsakes his Sins; we beseech thee, through the precious Blood, and complete Satisfaction of our Lord Jesus, to have Mercy upon, pardon and save these poor Creatures. Great as their Sins are, yet thy Mercies, through the Merits of Christ, are greater. In this blessed Lord and Saviour help them to believe, who though he was himself holy, harmless, and undefiled, and separate from Sinners, yet bled and died for us, and *bore our Sins in his own Body on the Tree, that*  
*whosoever*

*whofoever believeth in him might not perish but have everlasting Life.* Thus we beseech thee, O Heavenly Father, the blessed Fountain of Mercy, to endue them with the necessary Qualifications for, and then to grant them the full and free Pardon of all their Sins.

Help them also to consider the Shortness of their Time, and to lay to Heart their near Approaches to an eternal State and the invisible World: And grant that they may be exceeding serious the little Time they have; and preparing with the utmost Diligence for their great Change.

Help them to be in continual Meditation on the Evil of Sin, and Excellency of Holiness; the Purity of God, and their own Vileness; the Joys of Heaven, and Miseries of Hell: That so in this Inch of Time there may be no Room left for one vain or wicked Thought to enter.

Awaken them to the Duty of fervent and earnest Prayer, that so they who have hitherto lived without God in the World, and been Strangers at the Throne of Grace, may now with strong Cries and incessant Importunity solicit Mercy and draw down Grace and Forgiveness to the Relief of their Souls.

Grant their Repentance and Faith to be  
X such,

such, as, through the Merits of our dear Lord and Redeemer, shall be accepted to their eternal Salvation. Work in them, we beseech thee, such an Abhorrence of Sin, such an Approbation and Love of Holiness, and such strong Resolutions of Obedience, were they again to be put to the Trial, as thou in thy great Wisdom and Mercy shall see fit to approve; that so their corrupt Nature being thoroughly changed; and they become new Creatures, may be capable of thy Favour, and the Blessings of eternal Life.

Grant that they may meekly resign to thy Will, and not rebel against this awful Dispensation of Providence, but quietly yield up themselves to Death, and be willing to suffer what is appointed here, being careful and concerned about nothing else but to be delivered from eternal Condemnation, and to escape the Flames of Hell.

Have Mercy upon and comfort their unhappy Relations. And make the Execution of Justice on these poor Creatures a Terror to others, that so none may venture on the broad Way, which leadeth to Misery and Destruction.

Thus, O Lord, we humbly beseech thee that their Confinement and Sentence to this untimely and ignominious Death may be a  
Benefit

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Benefit to themselves, by preventing their Progress in Sin, and administering Motives to their effectual Repentance; that so the Death of the Body may be the Life of the Soul, and their Sufferings in this World the Means of their Happiness in the other. And may it be a Benefit to the World also, by terrifying other Sinners out of the Service of the Devil, and putting them on immediate and effectual Amendment.

To thy boundless Compassion, O rich Fountain of Grace and Goodness, we commit them; have Mercy upon them, have Mercy upon them! Let them suffer all in this World, and accept of their Death as a just Punishment for their Sins; and through the precious Blood and prevailing Merits of the blessed Jesus, who died for the chief of Sinners, let them be delivered from Sufferings in the other World.

In his Name, the Refuge of the Guilty, and Comfort of the Distressed, we cry for Mercy, Mercy! To whom with thee, O Father, and the Holy Spirit of Grace and Sanctification, be ascribed, as is most due, all Glory, Honour, Adoration, and Praise, both now and for ever. *Amen.*

*Our Father, &c.*

Several Prayers in the Liturgy of the Church may be properly used with condemned



• demned Prisoners; sometimes with very  
 • little, but often without any Alteration.  
 • For Instance, in the Collect for *Christ-*  
 • *mas-Day*, these Words [*as at this Time*]  
 • may be omitted.

• After some suitable Discourse with the  
 • Prisoners, sometimes the foregoing Prayer,  
 • and sometimes some such Collection as is  
 • here recommended, may be used.

• The *Confession* in the daily Service, or  
 • that in the Communion Office.

• Then may follow the *Collect* for the  
 • 24th Sunday after *Trinity*, and the two  
 • first *Collects* in the *Commination-Office*.

• Then the *Prayers* immediately after the  
 • *Creed*, among which is the *Lord's Prayer*.

• Then the *Collect* for the Week, the 2d  
 • and 3d *Collects* in the *Morning or Evening*  
 • *Service*, the Prayer for all Conditions of  
 • Men, and the General Thanksgiving.

• Or before the two last may be used the  
 • *Collects* for the 1st and 4th *Sundays in*  
 • *Advent*, the *Collects* for *Asb-Wednesday*,  
 • for the *Circumcision* of Christ, for *Christ-*  
 • *mas-Day*, for the 6th, 7th, and 14th  
 • *Sundays after Trinity*, &c.

FINIS.



